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WITH THE WORLD'S PEOPLE

AN ACCOUNT OF THE ETHNIC ORIGIN, PRIMITIVE ESTATE, EARLY MIGRATIONS, SOCIAL EVOLUTION, AND PRESENT CONDITIONS AND PROMISE OF THE PRINCIPAL FAMILIES OF MEN

TOGETHER WITH A PRELIMINARY INQUIRY ON THE TIME, PLACE AND MANNER OF THE BEGINNING

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PROFUSELY ILLUSTRATED WITH COLORED PLATES, RACE MAPS AND CHARTS, TYPE PICTURES, SKETCHES, AND DIAGRAMS

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POLYNESIAN CULTURE. Weapons and Designs.

BOOK XXVI.

III. POLYNESIAN MONGOLOIDS.

CHAPTER CLXVI.—TARAPONS.

IN recovering our bearings for an excursion across the central Pacific from southeastern Asia toward the coasts of Central and South America, we may well take our station on the eastern borders of Indonesia. To this point we have already made our way in considering the dispersion of the Malayo-Chinese division of mankind. The station from which we may best look out toward the field before us is about the 140th meridian E. from Greenwich, where the same crosses the group of the Caroline islands, or further on divides Papua about midway between the Indonesian and Polynesian divisions of mankind.

Point of view for study of Polynesian races.

In a general way Polynesia may be said to embrace all the Pacific islands lying within the tropics between the Indian archipelago and the American continents. There has been, however, much variation in the ocean boundaries which ethnographers and ethnologists have drawn around this vast aqueous region of the globe. At the present time Polynesia, so-called, reaches northward so as to include the Hawaiian islands; also in the same direction almost to the Tropic of Cancer, north of the Micronesian group. On the south there is a vast dependency running down below the Tropic of Capricorn, so as to include New Zealand as far as about the fiftieth parallel south. In any event the region is sufficiently vast, capable of holding within its boundaries not one, but several continents.

Metes and bounds of Polynesia.

The greater part of Polynesia as here defined lies south of the equator. Perhaps four fifths of all the islands are below the central line. The formation is largely volcanic. There is a great ridge or chain of elevations of this char-

A POLYNESIAN SUNRISE.—PITCAIRN ISLAND.—Engraved by Strutt.

acter, extending from New Guinea across the Pacific in a southeasternly direction through about eight degrees of longitude. North of this there is a great area known in hydrography as the Atoll valley, in which the islands are of other than volcanic formation.

Within the limits here described we have three divisions which are rather ethnological than geographical in character. These are first, Micronesia, or the northwestern division, extending from the meridian of about 130° E., almost to the 180th line. This region includes four principal groups of islands, namely, the Mariana group, commonly known as the Ladrones; secondly, the larger group to the south called the Caroline islands; thirdly—and directly east of the last named cluster—the Marshall islands; and lastly, the Gilbert islands, which constitute the southeastern cluster of Micronesia. The whole taken together includes the numerous and widely distributed small islands which have given the name of Micronesia, or Small-island Land, to this division of the Pacific.

General ethnological divisions to be considered.

Southwards from Micronesia lies Melanesia, which includes at least a part of New Guinea, or Papua. In this division the islands are larger and closely distributed. They lie in groups extending far to the southeast, and are made according to present definitions to include the Fiji islands as the easternmost cluster of the whole. Ethnologically the peoples of Melanesia belong partly to the Black and partly to the Brown races of mankind. In so far as they are Blacks, we dismiss them for the present, that they may be taken up in connection with the Australians and the other swart races of the Pacific.

Confluence of races in Melanesia.

The remaining division of the vast area before us is Polynesia Proper. It has, as we have seen, for its northernmost group the Hawaiian islands, for its westernmost central division the Ellice islands, for its southern extreme New Zealand, and for its eastern clusters the Marquesas islands and the Low archipelago. The most easternly of all the points included at present within Polynesia Proper are the Easter islands, lying just south of the Tropic of Capricorn, and about the 110th meridian W. from Greenwich.

Emplacement of Polynesia Proper; the outer groups.

We may not, however, be long detained with these hydrographical and geographical considerations. It is with the races of men that have made their way into these far Oceanic parts of the world that we are here concerned. We shall make the discussion of the Polynesians as general and as brief as possible, premising with the fundamental principle that the peoples in question belong most largely to the Brown races, and are classified as Polynesian Mongoloids; less largely to the Black division of mankind, the latter being found only in New Guinea and in adjacent groups connected therewith. The remainder appear to have been all derived from a common Asiatic original, and to have carried with them, in their Oceanic distribution, the ethnic characteristics of the stock from which they are descended.

Classification of Polynesian Mongoloids.

Physically the islands of Polynesia have many features in common. The climate must, in the nature of the case, be warm and moist throughout the year. Notwithstanding the volcanic origin of the great majority of these islands, they are covered in nearly every part with fresh green verdure the year around.

Physical character of the islands; climate and vegetation.

PALM GROVE AND ROYAL RESIDENCE.—Drawn by Taylor from a photograph

The vegetation is tropical and charming. Palm groves and ferns abound, and fruits are abundant. Of these tropical products we have, however, said so much in connection with the Indonesian islands and other insular parts of the world that we need not here repeat a description that is common to all.

EASTER ISLAND.

In these islands the conditions of life are easy to the last degree. Man has not even had in such situations to contend with ferocious wild beasts. A moment's reflection will show that the distribution of the larger and more dangerous animals is greatly impeded by the interposition of broad waters. For this reason, so easily apprehended, Polynesia is poor in wild beasts. None of the great animals are found there. Even those which are introduced—such as horses and cattle—from abroad, tend to degenerate, to become weak under the enervating influences of the climate and the want of freedom to roam abroad. Polynesians have a natural fondness for domestic animals, but dogs and goats are the largest and most important which they are able to breed and keep with success.

Easiness of the general conditions of life.

The character which we here assign to the Polynesian islands relates mostly to those of volcanic origin. The islands of the Atoll valley are still poorer in living creatures than are those of the volcanic ridge. In some of the former,

Two kinds of geological formation; the Atoll valley.

CORAL GROVE.

animated existence extends naturally no further than lizards and insects. We should remark, however, that the distribution of Polynesian birds is much more plentiful than that of quadrupeds. The law in this respect is also general,

for birds of all living creatures are most easily able to distribute themselves into all parts of the globe without regard to expanse of water or ranges of mountain.

The Atoll islands are small and low. They are the result, for the most part, of the labor of the coral insect and the washing up of the ocean sands. A majority of those under consideration are raised only a few feet above the level of the sea. Some of the coral islands, however, have grown to a considerable elevation, and these have deeper soil and a larger display of animal life.

Race division into Papuan, Sawaiori, and Tarapon.

We now approach the question of race. Ethnographers discover within the limits of Polynesia at least three different divisions of mankind. These are defined as Papuan, Sawaiori, and Tarapon. The word Papuan has, by common consent, been applied to the Negrito-Polynesians, or, in a word, the Polynesian Blacks, distributed in Australia, the Andaman islands, the western parts of New Guinea, the New Hebrides, and the Fiji islands. With these, however, as we have said above, we do not for the present concern ourselves. The second branch, called Sawaiori, includes the inhabitants of the Samoan islands, Hawaii, the Cook islands, Society islands, and New Zealand; while the Tarapon group embraces the natives of the Caroline islands and the Marshall and Gilbert groups.

Meaning of the ethnic names employed.

It is well to note in this connection the ethnic names *Sawaiori* and *Tarapon*. They are both compounded in a manner sufficiently barbarous, and, if the invention of an ethnologist, must have been the product of some hour of mental aberration. The first word is compounded of *Sa*, the first syllable of Samoa; *wai*, the second syllable of Hawaii; and *ori*, the concluding syllables of Maori, or Mahaori. The second word, Tarapon, is made up in like manner from the names *Tarawa* and *Ponape*, the first designating the largest of the Gilbert group, and the second the principal island of the Caroline group. Until recently the word Maori, or Mahori, has been used to designate a wider group than at present. We may accept the barbarisms here mentioned as suitable terms for the groups of people to whom they have been made to refer.

The two groups of Brown islanders.

As we have said, the Papuans, or Negrito-Polynesians, belong to this part of the world geographically, but to another part ethnologically. It is with the lighter, or Brown, divisions of the Polynesians that we have to deal, and these extend over all of Polynesia Proper and Micronesia. The Micronesians is but another name for the Tarapon peoples. The preference for the latter term is that Micronesia seems to designate the *islands* rather than the *races* which inhabit them. The line of demarkation between the Browns and the Blacks—between the Tarapon islanders and the Sawaiori on the one hand, and the Papuans on the other—is sufficiently well marked, indicating with emphasis the primary division of races on the lines here drawn. It remains for us to take up the two principal groups of the Brown islanders and present their race characteristics.

General distribution of the Tarapons.

The Tarapon race is distributed through Micronesia. Nearly all of the islands of this part of Oceanica are of coral and sand, small in area, and but little lifted above the sea. The four groups are the Ladrones on the north, the Carolines and Marshall islands in the center, and the Gilbert islands in the

CAROLINE ISLANDER—TYPE AND WAR COSTUME.

east. The inhabitants of the latter group have traditions about the incoming of the first men. Some say that the first immigrants were from the West, but a contrary opinion is also held, and both are probably correct.

It is reasonable that the inhabitants of Mariana and the Caroline groups were directly out of Asia, and it is not unlikely that other islanders at an early date might have made a turn backwards from the Samoan and Ellicean groups to the Gilbert islands, where the two lines of dispersion would come together. The ethnic evidences point to some such confusion as is here indicated. For there are traces in the form, stature, complexion, and manners of the people pointing to a descent from different stocks; but by this is meant different stocks of the same group.

As to general characteristics, the Tarapons are below the average stature. They are lean and lithe. Those of the Caroline islands are heavier and stronger than they of the Gilbert cluster. They have also fairer complexions. The Gilbert islanders, indeed, grade off somewhat to the Malay and Papuan type, so far as color is concerned, and this is what we should expect; for their islands are not far removed from those occupied by Papuans, and their group lies immediately under the equator.

Race characteristics of the Tarapon stock.

It is clear that the Tarapons are more allied in character to the Indonesians, that is, to the Malayo-Chinese, than are the inhabitants of Eastern Polynesia. It is quite probable that Chinese and Japanese maritime expeditions have extended to this distance from shore, and that the residue of such adventures has mingled blood with the aborigines of the islands. It has been demonstrated within our century that the Japanese and Chinese drift as far out at least as the 160th meridian W. from Greenwich. In 1832 a Japanese junk drifted up to the Hawaiian islands with four of the crew still living! Such a circumstance points unmistakably to the possible distribution and establishment of the human race throughout all Oceanica.

Chinese and Japanese influences considered.

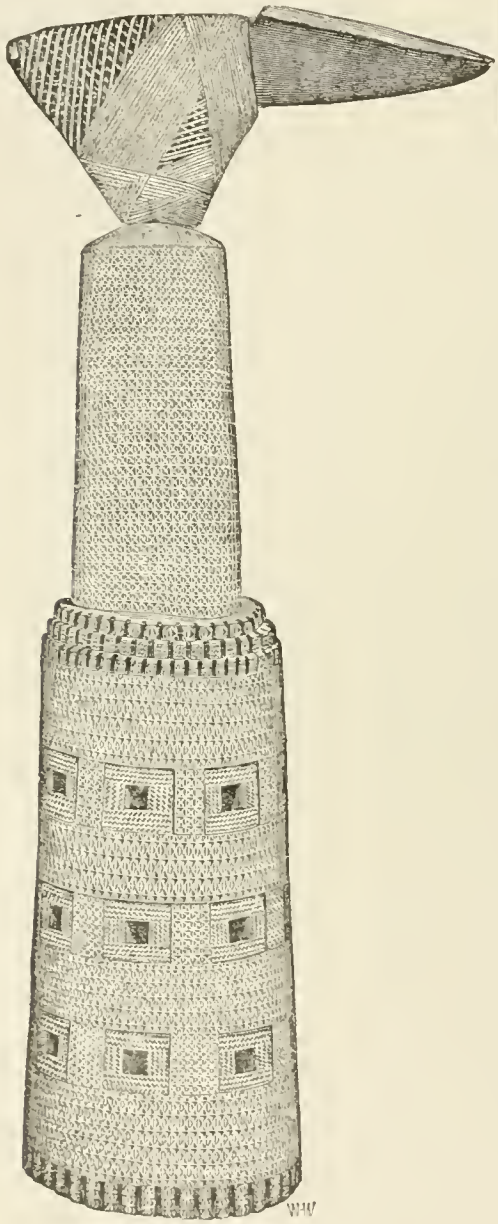
The admixture of foreign blood is also noticeable in the people of the Caroline islands and the Ladrones. To these groups also many foreigners have come, and a few have remained. Perhaps the Marshall group presents the Tarapons in the purest form. Here we observe the well-known characteristics of the Polynesian races—rather small persons, light brown, or yellowish, brown skins, dark eyes, and straight black hair. From these types the Marshall islanders depart but little, and we may accept them as the truest, though not the best, representatives of their race.

Personal characteristics of the Tarapons.

The parts of the globe which we here approach enable us to find human beings in a state of nature. By this we do not mean that man-life is here upon so low a level as to be under the dominion of merely animal forces, but rather that it develops under such simple conditions that the resultant is *natural*, not *artificial*. The Tarapons reveal a form of half-barbarism more elegant, less savage and cruel, than we find among the barbarians of the continent. In vast territories wild tribes fret against each other, go to war, become ferocious, cultivate bloody habits, and thus become at once complex and savage in character. Were the same races distributed through clusters of small islands, each separated from the other by a considerable expanse of water, it is evident that the

Insular conditions favorable to natural development.

habits would grow more mild, the disposition serene, the manner of life simple, and possibly half refined.



SOUTH SEA AXE OF CEREMONY.[1]

Looking at the social condition of the Tarapons we find it to be marked in the first place by the degradation of woman—a thing common to nearly all kinds and grades of barbarism. It is the usage of the race to impose most of the work on the women. This is sometimes done with an allowance that the wife and mother may still exert an influence, social and domestic, on the stronger sex. Sometimes, however, even this is wanting, and the women sink to the level of drudges and slaves.

Degradation of woman; system of chieftainship.

The government of the islands under consideration is nearly always an independent chieftainship. The chief is the head man of the people. In a small island sparsely inhabited he need not be great. The chieftainship is in part hereditary, and partly conferred by the choice of the islanders. In the absence of civil duties the chief generally becomes a priest also, and in this double office his authority is wellnigh absolute.

The people under consideration are not without skill in the small arts of life. As builders they have achieved no distinction, for the climatic conditions are such as to withhold the principal motives of great structure. Where the islands are of sufficient size to bear a considerable population, villages and towns appear. The houses are constructed of the trunks of trees, and less frequently of bricks and clay. They are thatched with grass and have a rustic appearance. As builders of ships and boats the people are in the primitive stage. Their canoes are well made, and are capable of bearing the stress of the waves for a considerable distance from shore. The arms, offensive and defensive, are of good quality, but of rather barbarous patterns. The Gilbert islanders produce a defensive armor which covers the entire body.

Shipbuilding and seagoing abilities of the Tarapons.

[1] History does not repeat itself, but similarities and analogies run very far. The ceremonial axe here figured must needs suggest the well known fasces of the Romans. But how great a distance historically and ethnically from Rome to New Zealand!

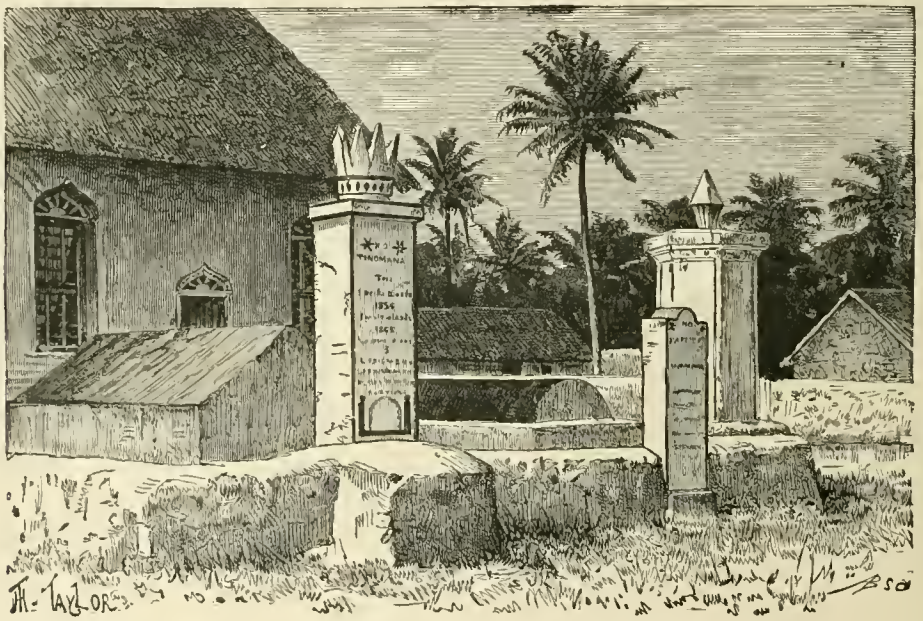
POLYNESIAN BUILDING.—Fiji Village of Tamavua.—Drawn by A. de Bar, from a photograph.

The material is the fiber of the cocoanut husk, and is so woven as to make a protective boss against the arrows and spears of the enemy. In some of the islands mat-making is practiced, and in the Carolines weaving is a common and profitable art.

The study of language in the Polynesian islands is most interesting, on account of the opportunity which it affords to observe the easy growth of speech when unfettered by lexicons and literature. The speech of almost every island differs from that of the others. This difference, however, extends only to natural differentiation and slight departures from a common type. The Tarapon languages are thus distinguished from the Sawaiori. New sounds are introduced into the alphabet. Different accent is heard. The Tarapon has no article, and gender in nouns extends only to the fact of sex in nature. There is an attempt to mark the plural by the affixing of pronominal particles or numeral adjectives. Case is determined either by the position of the noun or by prepositions. Many of the words, as in most Turanian languages, may be used alternately as noun, adjective, or verb, the office being determined only by the position. Verbs are not inflected for mood, tense, voice, and the like, but receive affixes to mark such relations.

Character of the language; its grammar and idiom.

In some of the islands there is a strong disposition to use words officially; that is, to have class words used only by and of certain classes of the people. The custom is to indicate by the affixing of particles the office or rank of the person to whom the word is applied. This has been noted particularly in the speech of the Ponape islanders, who are as particular as some of the North American Indians in the limitation of certain parts of their speech to certain classes of persons.



ROYAL SEPULCHER OF RARATONGA.—Drawn by Taylor, from a photograph.

Within the present century Christian missionaries from many parts of the world have made their way into Polynesia, and have had considerable success in overturning the native paganism. On

PROTESTANT MISSION IN COOK ARCHIPELAGO.—Drawn by Dosso, from a photograph.

their coming they found a form of worship like that of the Shamanic nations of Asia; but in the case of the islanders the practice of the people rose but little above the level of fetichism. It was the custom among most of the islanders of Micronesia to leave a square or circle in each house which was reserved for the religion of the tribe. In this reserved

Prevalence of Shamanic religion in Polynesia.

IDOLS OF THE MAÖRIS.
Drawn by P. Sellier, from a photograph.

space were set up the religious symbols. These consisted for the most part of seashells and pieces of broken coral laid around a large block of the same material in the center. The central block represented the deity, and the other shells either the minor spirits or the worshipers.

Whatever religion the people possessed had its center in these household shrines. In towns, where society was larger and better organized, there were public shrines formed after the same pattern. These were intended for whole villages or districts. The worship of the people consisted mostly in bringing food to the shrines and presenting it there before the images of their gods. Sometimes the latter were garlanded with wreaths of leaves and grasses. One of the religious usages of the people was the embalming of the dead, though this custom was not universal. It was regarded as good form among them to preserve some part of the dead, generally the skull, as a token of affection. A half century ago it was a common sight among the Micronesians to see women wearing the skulls of their children around their necks by suspended cords Such rites, however, have to a considerable extent given place under the encroachment of Christianity and the salutary influence of foreign teaching and example.

Religious ceremonials and usages.

It is proper to remark in this connection that Christian missionaries have had greater success among the Polynesians than in any other part of the world. The small segregated communities of natives seem to have furnished vantage ground for the propagation of the Christian faith. Nearly all of the Protestant denominations have had their agents busily at work in these islands, and the result has been the conversion of whole peoples from their heathen beliefs and practices. The case of Hawaii is an instance which will recur readily to the reader; but this is only exemplary of many other instances of like kind throughout Polynesia, insomuch that Paganism has rapidly receded before the Christian doctrine.

Great success of the Protestant missionaries.

Meanwhile translations of the Scriptures into native languages have added greatly to the means by which the missionaries have carried forward their work. In this way the Samoans, the Tahitians, the Tongans, Rarotongans, and Nineans have received the Scriptures in their own tongue, and, in general, the doctrine has been accepted with the book. It is claimed that the simple peoples of these far insular parts of the earth apply themselves to the study of the new religion with a zeal and earnestness for which we should look in vain among the great peoples who have long possessed the Bible, but have become involved in the complexities of civilization.

Translations of the Bible into Polynesian dialects.

CHAPTER CLXVII.—SAWAIORIS.

UCH in general is the character of the Tarapon races, or Micronesians. We may in the next place look out into the broader realms of Polynesia Proper. Here we find the widely distributed island races to whom we have given the name of Sawaiori. Until recently it has been supposed and claimed that the latter are a descendent race of the Malayo-Chinese division of mankind. A more critical examination of the subject, however, has shown that the Malays are probably a younger division than the Polynesian islanders. The true view of the case is that the Sawaioris, the Tarapons, the Malays, the Malagash of Madagascar, and more largely the Brown Papuan division of mankind, are all cognate developments of the same original Asiatic stock. It is this view which has given rise to the term Polynesian Mongoloid as descriptive of all the inhabitants of the Central and South Pacific oceans.

Ethnic connections of the Sawaioris.

One of the first inquiries relative to the peoples under consideration is that of their distribution. Was it possible aforetime for them to make their way from island to island through the vast expanse of waters? It has been urged that the winds across the Central Pacific bear hard from east to west, and that it would have been difficult for primitive peoples to make their way eastward in sailing boats. By eastward in this connection we mean progress across the Pacific from Indonesia toward South America. It is not known, however, that at certain seasons of the year the prevailing winds are here from the west, and that the primitive sail would thus be *aided* in its outgoing from the known to the unknown parts of Polynesia. It is also known that the former building skill and abilities to navigate were greater among the Polynesians than at the present time. It is in evidence that they formerly knew how to construct vessels of two decks, and to fortify them against the buffetings of the sea. It is evident also that the people had at least ordinary knowledge of the principles of navigation. Out of such antecedents it is easy to understand the gradual spread of the Polynesians through all the great expanse of islands which they have occupied and peopled.

Theory of the Polynesian dispersion.

We are not left to theory, however, in regard to these movements. The

Sawaioris possess traditions of their progress and settlement through the islands of their domain. Their legends are quite extensive, and show not only the ability to pass from island to island, but also the circumstances of such progress. It is clear that the race long ago was in such a state of development as to justify the belief of their progressive advance through all the islands of the Central and South Pacific. To the present time the people are strong and active. The Sawaioris average as much in stature as any people on the earth. They have the litheness of tropical islanders and the strength of men of the North. It has been proved by measurement that the people of this race, such as the inhabitants of the Samoan and Tongan groups, measure an average of about five feet ten inches in height. This large stature, with the accompaniment of strength and symmetrical development, they have maintained, notwithstanding the influence of a mild Oceanic atmosphere and the insular restrictions under which they have been placed.

Sawaiori traditions; former development of the race.

BOATING IN SAMOA (THE RIVER D'APIA).—Drawn by A. de Bar, from a photograph.

The social and domestic system of the Sawaioris presents certain contradictions which can not well be explained except historically. It is evident that there was a time when the marriage custom of the race was polyandry. The relics of such

Domestic estate of the Sawaioris; polyandry.

a system are preserved in the names of family relationship. These are in analogy with the corresponding names among the American Indians. Thus all brothers and cousins are regarded as in the same relation, as are also the uncles and fathers. The lines of descent have evidently been laid on the female side, whereby the men of the tribe have had the common office of fatherhood.

All ancestors thus become grandfathers without discrimination. All the descendants become grandchildren; for in polyandry it is impossible for any man to trace by right line his own descent. This former usage among the Sawaioris, however, has now given place to polygamy, though the old nomenclature has been preserved. More recently polygamy has been attacked and measurably supplanted by the law of single marriage—this under the influence of the Christian missionaries. The estimate which the islanders place on sexual and family relations has been correspondingly improved with these changes, and at the present time the people have notions of virtue and fidelity such as are held among the great nations of the West.

Natural results of polyandrous marriage.

The result of these tendencies has been to raise the Polynesian women to a much higher rank than they held in paganism. At the present time the Sawaiori women suffer but little from social, or even political, discriminations against them. They are not excluded from inheritance, even the inheritance of the crown. It is no unusual thing to find an island governed by a queen. At the same time there is a large measure of Asiatic indifference to the preservation of life, and the sacredness of the sexual union. This was shown formerly in the practice of infanticide, which was the common usage in most of the islands before the coming of the missionaries. The destruction of infants was done with calculation and system, in order to prevent the overpopulation of the islands. It does not appear that parental affections were wanting; indeed, it was generally regarded as desirable to have children. When none appeared in the family adoption from some other family was used to supply the lack.

Monogamy lifts the woman; former infanticide.

HAWAIIAN QUEEN KAPIOLANI—ROYAL TYPE.

The children of the family grow up in a state of nature, but at the same time are educated with much care in such knowledge as the islanders possess. All are regarded as infants until the age of puberty is reached, and this event is celebrated in the case of girls with a feast, and in the case of boys with the tattooing of the body. That done, the youth is a man. He may marry and

Education of children; limitations of marriage.

have a house of his own. But this were a shame before he is tattooed. Marriage must not be between relatives of near degree. Sometimes, however, a sort of state necessity gives the chiefs the right to marry their cousins. The father has become under monogamy the principal fact in the social system. He has authority, and is responsible for the care of his children. This extends to their education, which is enforced by public opinion rather than by law.

Evolution of property rights; landownership.

The Polynesian islands furnish an admirable station from which to study mankind in the process of natural development. We may here see the evolution of property rights. The lands of a given island belong to the tribes possessing it.

SAMOAN CHIEFTAIN—SAWAIORI TYPE.

The right of private ownership of land is disallowed. Each member of each clan has a right to the *use* of the soil, but not to own it or sell it. Even the chief in making transfers of land must do so in the name of the whole tribe, and not by any personal authority of his own. A conference of the chief men usually precedes a change of land title. All the lands revert in course of time to the tribe, and are held for the benefit of all. From this it would clearly appear that common ownership of the soil precedes individual ownership, as the latter, perhaps, precedes some higher form of distribution not yet discovered.

Two forces control the chieftainship.

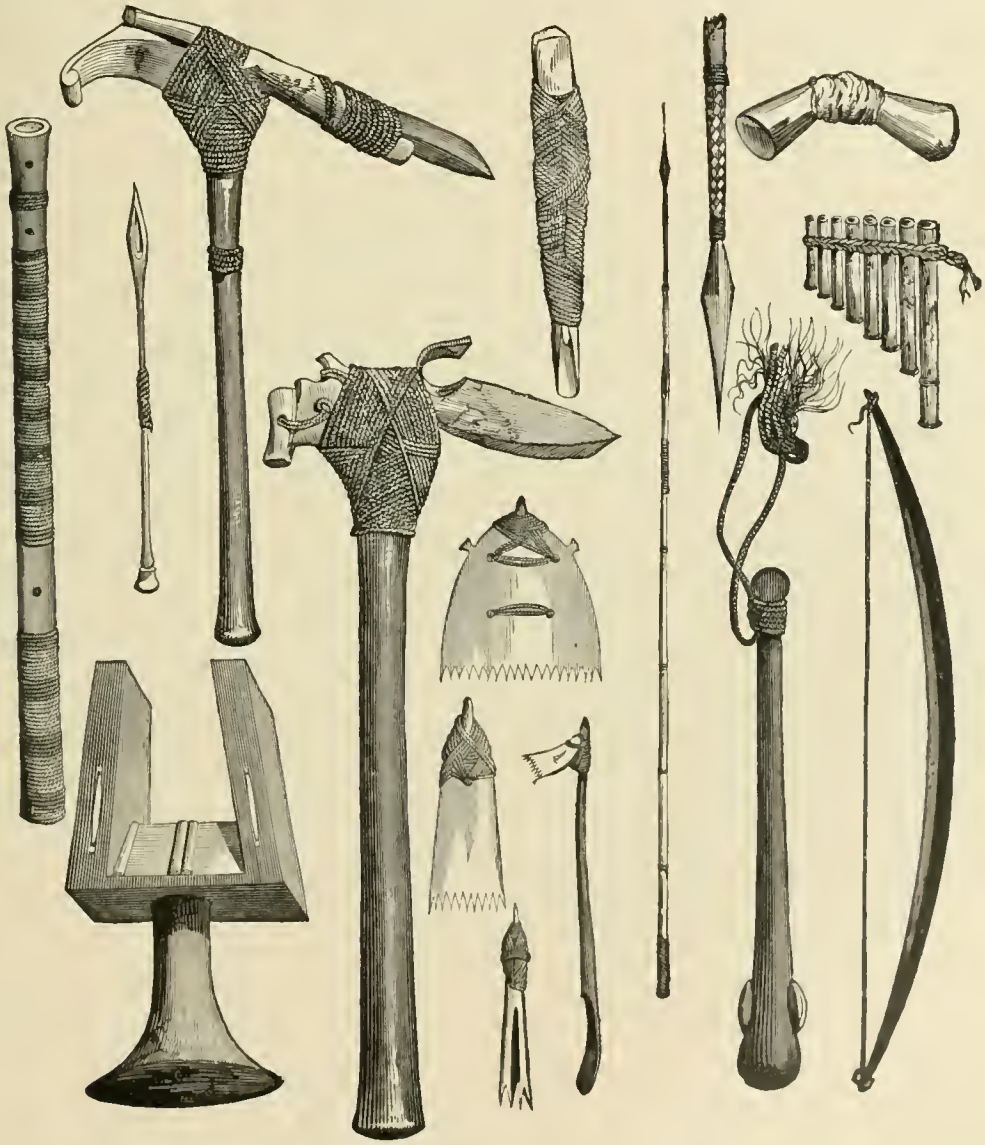
The same kind of lesson may be learned from a notice of Polynesian government. We may premise by saying that among nearly all of the Turanian nations a struggle may be observed between two forces; the one more primitive, the other more recent in its origin. The first favors the absolute dominion and authority of a single chieftain, while the latter suggests a republican council composed of the head men of the clan, having a restrictive influence upon the will and action of the chief. In nearly all parts of Polynesia we observe this change going on from a more ancient to a recent form of authority. In some cases the evolution has gone on to the elective stage, in which the right is conceded to the tribes of electing their own chiefs. In other cases the right of election exists, but the candidate for chieftainship, or kingship, may be taken only from a certain clan. In this we discover the rudiments of feudalism and hereditary monarchy.

Honor shown to chieftains and kings; the government.

This evolution of civil government is accompanied with the usual marks of tribal esteem and honor. The Sawaioris pay great respect to the rank and titles of their leaders. They hold their royal family in great reverence. In speaking to persons of regal rank, or of them,

they employ the noble phraseology, which is never used in communication with equals or inferiors. Meanwhile tradition is rife in preserving the story of the deeds and actions of the great men of the race. These are held in the highest reverence. The illustrious chiefs tend strongly to become, after death, the deities of the people.

As a rule, each tribe is independent of the others. In the larger islands, however, many tribes are joined together in common government. The more important groups of islands, such as Hawaii and Samoa, have a common rule extending over the whole. The form of government in such case is a petty monarchy, which is, however, maintained with as much state and dignity as the circumstances of the islanders will allow.

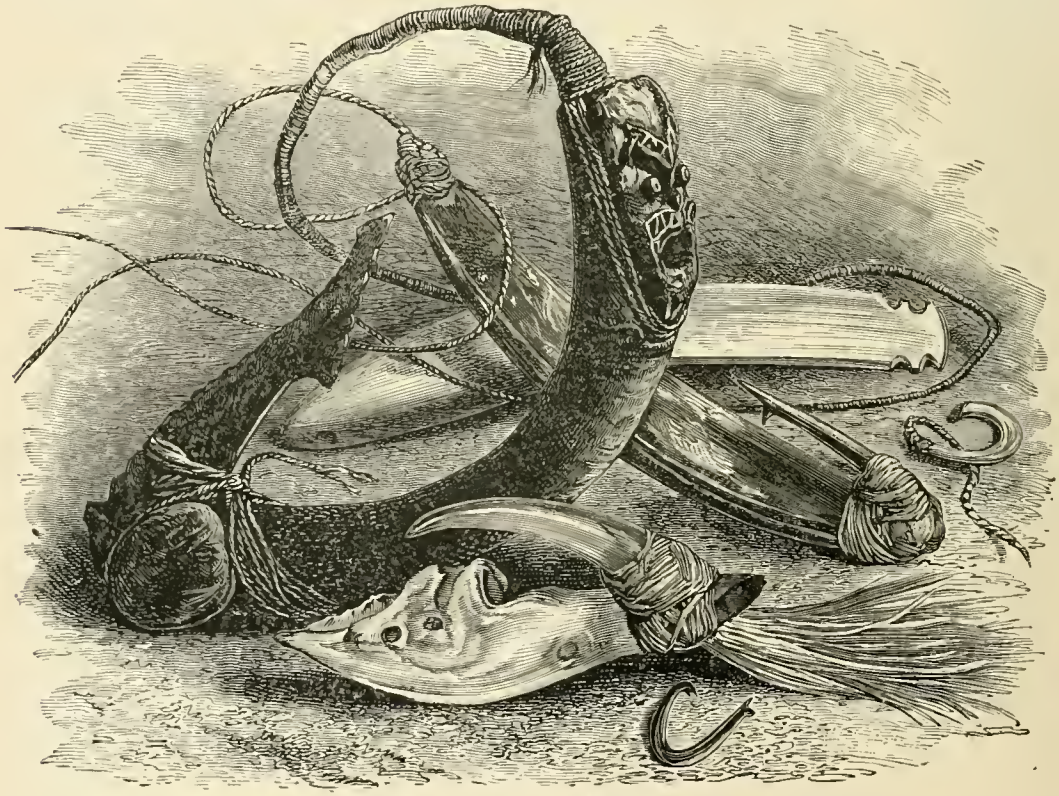


ARMS AND IMPLEMENTS OF THE SAWAIORIS.

It were hard to generalize upon the industries and arts of the Polynesian peoples. Perhaps the fundamental industry of the Sawaioris is the manufac-

ture of cloths and other fabrics from the fiber of plants and the under bark of trees. Out of these substances a great variety of articles is produced. Almost every village has its manufactory of mats and baskets. The cloth which is used for clothing is generally produced from the inner bark of the paper mulberry.

Arts and manufactures of the Sawaioris.



POLYNESIAN FISHHOOKS (NEW ZEALAND).

The Western traveler is surprised at the facility with which such fiber is gathered and prepared, and at the beauty and excellence of the manufacture therefrom.

Out of similar materials ropes and cordage of many kinds are made. The manufacture of nets for fishing is one of the principal industries, and few peoples have surpassed the Sawaioris in the ability to produce excellent netting. Their fishhooks are of many kinds, most interesting to the traveler. These industrial forms seem to forerun such other simple arts as are practiced in the islands. Even architecture comes afterwards; for it is less important to build a house than it is to construct an excellent canoe, or produce a strong and durable fish net. Nevertheless, the people know how to build both houses and boats. It appears that shipbuilding was once understood and practiced in a larger sense than at the present time.

Fishing vocation and housebuilding.

The islanders have skill also in many kinds of small arts. They carve both wood and metal. The material most used for decorative and artistic purposes is mother-of-pearl. This substance is employed for beautifying almost every home. The under side of the roof is ornamented with the bright laminations of shells. Out of the same material are made fishhooks, though metal has now

Progress in the small arts; easiness of living.

been substituted. The cocoanut furnishes, in its shell, another substance much employed in small manufacture. Out of this are made most of the drinking cups and other small vessels of the house. Gourds are used for the same purpose. Stone implements are employed in the manufacture of nearly all articles made from solid substances; but commerce now brings in metallic implements. Wood is employed in the manufacture of many domestic articles, such as bowls, stools, gongs, drums, and the like. The Sawaioris also know how to harden the bamboo until it can be used for edged tools, such as knives.

On the whole, the wants of life are abundantly, though simply, supplied. The conditions under which the islanders live are easy, and their existence appears to be one of comparative happiness. The islanders are fond of sports. They have dances and festivals at which rude music is rendered with flutes and drums and trumpets of seashell.

There are many reasons for believing that the ancestors of the present Sawaioris were a people of greater culture and larger adventure than the present race. All the legends of the islanders point in this direction. It is known that the earlier people were first-rate navigators, and that they went in good ships from island to island at great distances. Shipbuilding has now fallen away, and it seems that the people have in many other particulars lost something of the energy and skill of the ancestral race. Nor should we be surprised at such a result; for the reactions of a powerful and complex public life, with the attendant circumstances of commerce and internationality, are largely wanting to these isolated peoples of the Pacific islands.

Superior condition of Sawaioris in former times.

The Asiatic origin of the Sawaioris is sufficiently indicated in their disposition to worship and deify their ancestors. It is also evident that they regard the forces and phenomena of the natural world as the suitable objects of adoration. Such forces and phenomena are converted into persons, and are given human qualities and passions. Whether they had originally one great spirit, who was over and

PAGAN TEMPLES (SAMOA).

Shamanic beliefs attest an Asiatic origin.

above all the rest, does not sufficiently appear. There are evidences that such belief did exist, particularly in such islands as those of the Tahitians, who have a legend of a chief god who came originally out of the darkness and created the world.

Community of religions throughout Polynesia.

It appears that religious beliefs are, to a great extent, common throughout these islands. Each has its own particular gods, but the greater spirits are worshiped by many clans in many different islands. There is a disposition among the people to localize their gods, so that each village, each clan, and even each individual shall have a spirit to be worshiped. It is one of the usages of the race that a certain god shall be prayed to at the time of the birth of a child, and henceforth that deity becomes the god of the child through life. Idols are universal. Sometimes they are made in semblance of the human form. Sometimes the effigy is a fetich merely. The custom of the race is to recognize a family priesthood. In some of the islands, as the Society cluster, there is a professional priesthood; but in other places the father of the family performs religious offices for his own house.

Ethnic features; approximation to European types.

Travelers and ethnographers have left many descriptions of the ethnic character of the Polynesians. To this subject the younger Humboldt gave not a little attention. It is generally conceded that the Tahitians may be taken as the type for the Polynesian Mongoloid races. The descriptions given of this people are almost uniformly complimentary as to beauty of person and feature. The men are tall and strong and handsome. The limbs are perfectly developed and suggest robustness. It is probable that a test of strength would show these islanders to be inferior to the men of Europe and America—this on account of climate and the lack of muscular development by powerful exercise. But the beauty of person can not be doubted. The expression of the face is that of openness, frankness, gentleness of disposition. Nor is the departure from the European models of beauty very great, except in the spreading out of the nostrils and the protuberance of the lips.

Anatomy of the Sawaiori face and head.

Scientists such as Blumenbach have given attention to the form and special features of the Tahitian skull. It has been found to be fairly comparable with the European, though somewhat narrower, and peculiarly prominent at the top. It is marked also by a ridge extending from the middle of the forehead over the vertex. The face is rather larger than would be indicated in symmetrical development, and the upper jaw is large and strong. In some instances, as in the Marquesas islanders, heads and faces have been found very beautiful and symmetrical. The bodies also of this race are as fine as those of Indo-Europeans, and it might put science and taste at fault to determine between the one race and the other.

Social characteristics and rank of women; infanticide.

We are here speaking, in general, of the Polynesians as they are distributed from Hawaii to New Zealand, and from the Ellice and Tonga groups to the Low archipelago. Still pursuing the race characteristics rather than specifying peculiarities, we find that socially the Sawaioris are above the Tarapons, and much above the Papuans. This is seen particularly in the rank of women. Hardly any barbarians or half-barbarians hold their women in better estate. We have already remarked upon the fact that in many of the islands women are

queens and princesses. Sometimes the woman becomes chief and goes to war. In all such relations she is held in the same honor as the man. Nor has it

WIFE OF SAWAIORI CHIEFTAIN (SAMOA).

been observed that her abilities are inferior to his.

This elevation of the female sex extends downward through all ranks of society. There is the common disposition of the barbaric races to put the work of the household upon the women, and in some groups of islands they are little better than slaves. It must be that the womanly instincts were aforetime greatly violated by the practice of child-killing, and, doubtless, a certain dullness of the wifely and motherly feelings has become hereditary among the people.

The religious theory and practice of the Polynesians generally included the sacrifice of human beings. As a rule, such offerings were not made except under emergency. Then the priest was wont to call upon the tribe for some of its members as a gift to the gods. Perhaps the Western peoples have overestimated the extent to which religious homicide was practiced aforetime in Polynesia. The custom has now been abandoned under the pressure of foreign influence. Another feature was the tapu, or taboo, by which things became "sacred," set apart, consecrated. The taboo might apply to persons or things. That which touched a god or a priest exercising his office became sacred and must be set aside; or, again, that which was once dedicated to the deities remained forever afterwards under taboo. There were, however, priestly formulæ by which the taboo could be removed. There was something Jewish in the usage, for it was the custom of the Polynesians to dedicate their first fruits and firstborn, as well as the first samples of their manufacture, to the jealous deities of the race.

Human sacrifice; theory of the taboo.

Once again we may remark upon cannibalism as a practice of the Polynesians. They were not all cannibals, but many. It seems strange that the primitive races inhabiting approximate islands should have differed so greatly as it respects the eating of human bodies. It was so in the West Indies when Columbus came. The San Salvadorians, the Cubans, and the Jamaicans were not man-eaters, but from Porto Rico southward the usage prevailed to a horrible degree. Like differences have existed among Polynesians. In some of the islands the practice of cannibalism was common; in others it was unknown.

Practice and philosophy of cannibalism.

We need not here dwell on the cannibal rites as they existed until lately in the islands of the Pacific. The custom appears not to have originated in necessity, but rather in war. Many savage

peoples have shown disposition to devour the fallen foe or, at least, to drink his blood. Doubtless a profound superstition lies at the root of such habits. The belief is prevalent among savages, and is not absent from the minds of peoples of higher grade, that the spirit of the dead man remains, in part at least, in his organs. When the brave has fallen his heart, though it ceases to beat, is still brave; his blood, though life has departed, still contains his courage and prowess. Therefore the savage falls upon the slain enemy and eats his vitals. Better still, when captives are taken to slay and eat them! Thus the usage begins until the habit of man-eating is established. If the testimony of savages may be accepted, the taste of human flesh and blood is superior to that of any other food; at length the barbarians slay and devour their fellows.

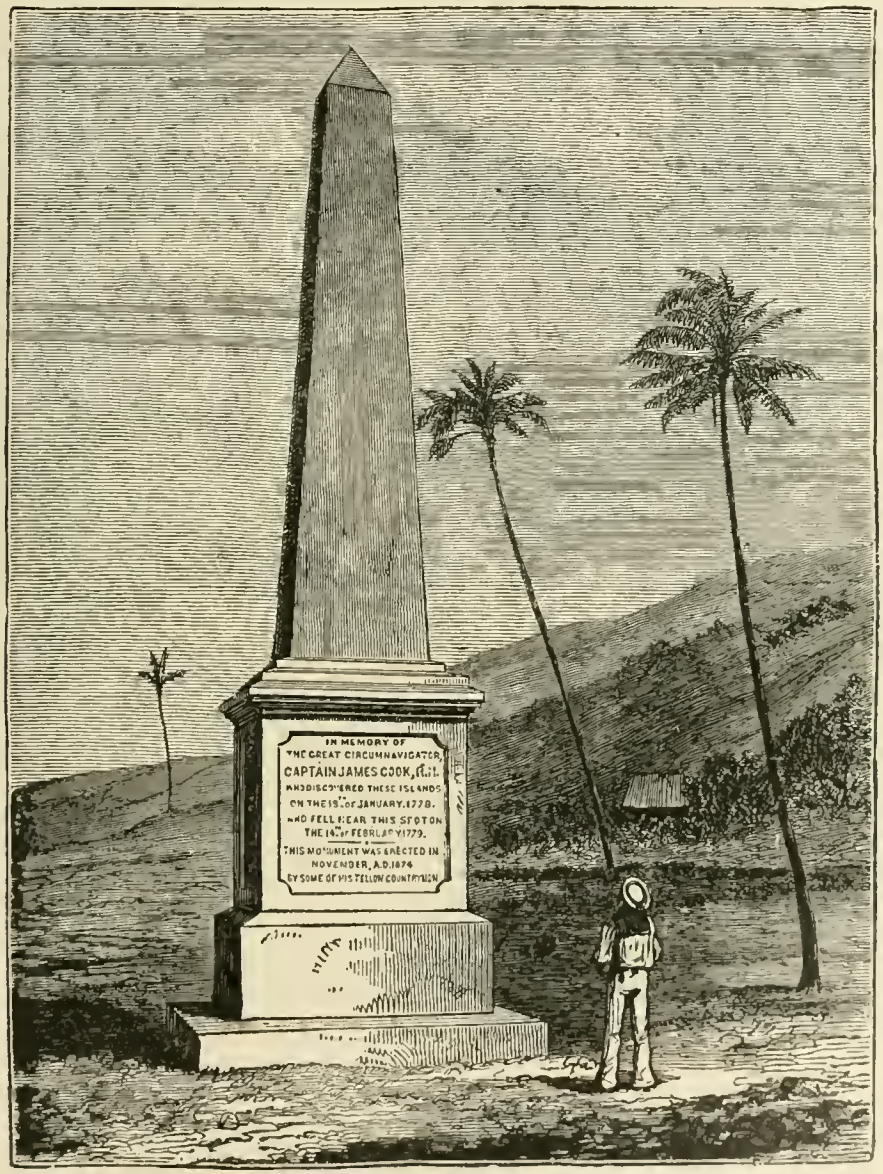
HUMAN SACRIFICES AND CANNIBAL RITES (TAHITI).

CHAPTER CLXVIII.—HAWAIIANS AND SAMOANS.

WE have thus presented with sufficient amplitude the general character of the Polynesians. It is proper, in the next place, to note with some particularity certain of the more important of the insular races included within the wide limits of Polynesia. These specifications need not be followed into details, from the fact of the similarity of all the island peoples under consideration. Thus, for instance, the Hawaiian islands reach as far north as the Tropic of Cancer, while New Zealand drops down to the fiftieth degree of south latitude,

Ethnic identities of the Polynesian races.

making an extreme distance from north to south of seventy-three degrees; and yet such is the uniformity of race development through this vast expanse of ocean and widely separated islands that the men of Hawaii are generally able to understand the speech of the New Zealanders! None the less, slight ethnic differences have been developed among the various peoples, and these may be profitably noted.



MONUMENT TO CAPTAIN COOK.

If we begin at the extreme north of Polynesia, we find first of all the Hawaiian group. This consists of eight islands, of which Hawaii has about twice the area of all the rest. This is the most important group of the North Pacific, and has been so recognized since the islands were first visited by the Spaniards and English in the eighteenth century. Captain Cook was the first of English-

Character of the Hawaiian group; former population.

men to come into Hawaii, then known —and long afterwards—as the Sandwich islands.

The people of this group were at that time found to be in a flourishing condition. Hawaii was thickly populated. The estimates made by Cook indicated about four hundred thousand inhabitants. The people were peaceable in their disposition. They were well advanced in manners and customs. A warlike spirit prevailed, though this was accompanied with great friendliness to foreigners. The contact with Europeans, however, proved to be what is virtually the death of the race.

The opening of intercourse brought a new form of religion, and this exercised in some particulars a salutary influence. Cannibalism and human sacrifice, both of which were practiced in the islands, gave way before the insistance and exhortations of the missionaries. Other barbarous superstitions likewise passed, and a new order of morality was introduced. For a while it might well appear that the race was to be regenerated by its conversion.

Christian conquest of the Sandwich islands.

VALLEY OF WAIPO, HAWAII.

The transformation of which we here speak began in the second decade of our century. Religious homicide and taboo were abolished. The missionaries thrived, and the people were brought

over in throngs to the Christian practice and doctrine. This had been well if the conversion had not brought with it the concomitants of vice and disease. Perhaps every race has its own vices, but the foreign vice is unto death.

It was not long until the islanders began to suffer. Decline set in. With moral improvement came also the maladies which the aggressive races have always carried with them among the barbarians. The population rapidly fell off. In the fourth decade the number had declined to about a hundred and thirty thousand, and at the present time there are fewer than fifty thousand native Hawaiians in their own islands!

Importation of vices and disease; decline of the race.

Comment upon this condition is not needed. Until the Christian states can control their own emissaries and keep back the importation of vice and crime, the cargoes of alcohol and opium, and the dreadful infection of criminal diseases, it were far better that the innocent, though barbarous, outlying races of mankind should be left to themselves, to the simple pleasures and activities of which they are capable under the laws of their own nature, rather than that they should be corrupted, defiled, and destroyed by the insidious poisons of civilization.

Of the Hawaiians much may be said in praise. They have been regarded, physically, as the best race of the Pacific—excepting, perhaps, the Tahitians. Though the climate is warm and equable, the people have greater muscular strength, activity, and energy than might be expected of a race occupying such a situation. Their intellectual faculties are sufficiently acute. They learn readily, and apply themselves industriously to mental as well as physical tasks. They have adapted themselves to civilized conditions, have abandoned their idolatries, given up their superstitions, and yielded in large measure to the dominion of reason. For the rest, much of the simple life of former times has been preserved. The sports which were popular in the barbarian state are still

Hawaiians become civilized; passion for bathing.

HAWAIIANS EATING POI—TYPES AND MANNERS.

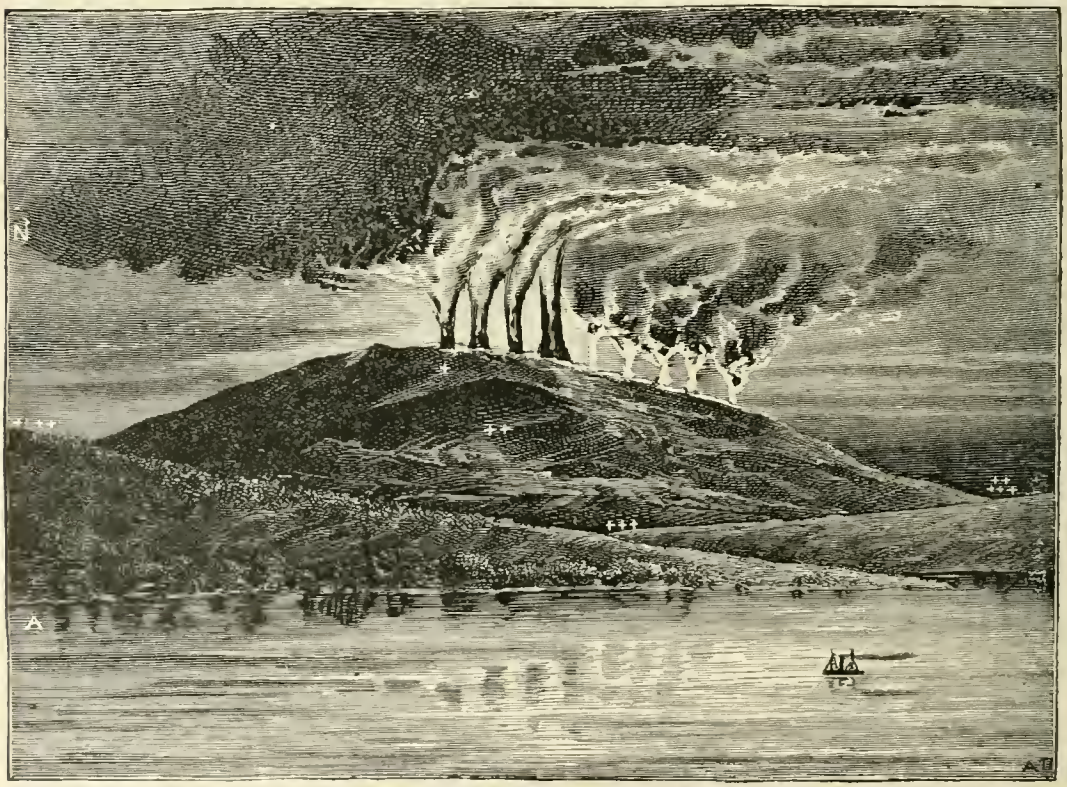
delighted in. No other people appear to take greater pleasure in riding horseback and swimming in the water. The surf about the islands bears nearly always a great number of swimmers, the most skillful in the world, who remain for hours together diving and tumbling and rejoicing like porpoises in the freedom of the sea.

One of the particulars in which the habits of the people have been greatly changed and improved is the matter of clothing. When the islands were discovered the people wore only a strip of cloth around the loins and between the lower limbs for men, and a short petticoat reaching from waist to knees for women. In the interior parts of the islands something of this natural habit remains; but for the rest, the people have adopted European costume. They take pains, moreover, to have their clothing tasteful and appropriate. The women are fond of dress decorations. Rarely have any people shown a greater delight in wearing flowers.

Adoption of European costumes.

The means of support are derived mostly from the soil. The people cultivate the ground assiduously, raising great quantities of yams, sweet potatoes, bananas, cocoanuts, and the like, and from these abundant roots and fruits they take the larger part of their subsistence. But they are also great eaters of fish. The fishermen are always plying their trade, and the inhabitants cure and preserve what is left over from the present supply. Of intoxication, there was not much before the coming of Europeans. The native intoxicant was a liquor called *kawa*, which, though disgusting, is still used to a limited extent.

Means of subsistence; intoxicants.



MAUNA LOA.

The other arts of the people are of the kind common throughout Polynesia. Architecture is humble. The houses of the natives are common huts built of logs and thatched with grass. In the cities brick and adobe building is prevalent, at least for the better class of houses. Honolulu presents the building abilities of the race at its best. Manufacture is in its infancy. Considerable weaving is done, and the fabrics used for clothing are mostly of native production. The islanders have the common skill of Polynesians in the carving of woods. Many of the small arts are successfully practiced. The commercial development has been rapid. The position of the islands, somewhat more than two thousand miles from San Francisco, has given them a maritime importance, and favorable treaties have stimulated the building of merchant ships and the development of commerce.

Building; manufactures and commercial enterprise.

The Hawaiian islands are of volcanic origin. The striking feature, indeed, is the volcanoes. Of these nearly every island has a supply. Among them may be mentioned Mauna Loa. In the south central part of Hawaii is found Kilauea, which is said to have the largest active crater in the world. Even under the sea the volcanic fires are still raging, as may be seen in the fiery lake of Heleman-man, called the House of Everlasting Burnings. It is evident that in former times many volcanic peaks were still smoking and spouting lava at intervals; but most of these have subsided into extinct craters, while only a few remain in a state of activity.

Volcanic character of the islands; House of Burnings.

HOUSE OF EVERLASTING BURNINGS.

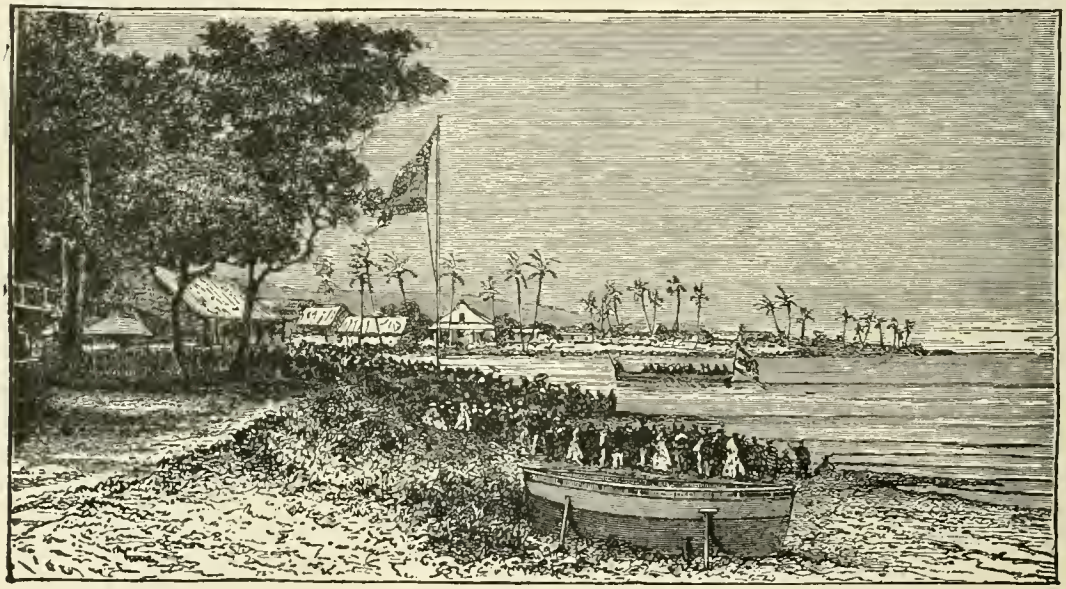
The government of the Hawaiian islands is a limited monarchy. The king

is hereditary. There is a legislature, composed of senators, or nobles, and elective representatives; but the two classes sit in the same hall and deliberate together. The government is as highly organic as almost any in Europe. The king has his ministry and his privy council. There are departments and bureaus sufficient in number, if not in importance, to answer the demands of any administration. Not only so, but Hawaiian society has fallen into the forms and classes which we find in England and other countries where the foundations of political society consist of royalty and aristocracy.

Governmental system; the court and aristocracy.

The Hawaiian court has introduced nearly all the titles and manners of the European courts. Orders of knighthood have been established, and titles of nobility arranged and graded with as much nicety as if they signified something! The government is established at Honolulu, in the island of Oahu, which, though somewhat central, is not comparable in area and importance with Hawaii. It appears that the administration is just and efficient. The Hawaiian government is recognized in Europe and America. Its representatives are seen in many of the most important cities in the world. It could hardly be said that the kingdom is wanting in dignity, though the royal army consists of only seventy men!

We may now pass rapidly through the remaining groups of Polynesia. The features, ethnic, social, and political, of the varying races differ so little from the common type that a single description may very well answer for all. We may next notice the Marquesas islands, situated at the crossing of the tenth parallel of north latitude with the 140th meridian W. from Greenwich. The archipelago consists of twelve islands, but the whole area is less than five hundred square miles. The climate could but be hot and humid throughout the year. The temperature rarely sinks below 75° F. The products of the island are wholly tropical. The fruits are bananas, cocoa-



MANNERS OF THE HAWAIIANS.—A ROYAL PROGRESS.

The Marquesas and their productions.

nuts, and bread fruit. The earth products are yams, plantains, sugar cane, and bamboo. Animals are few and feeble. The largest are the dog and the hog. The birds are more plentiful, but are not to be compared in variety with those of Indonesia.

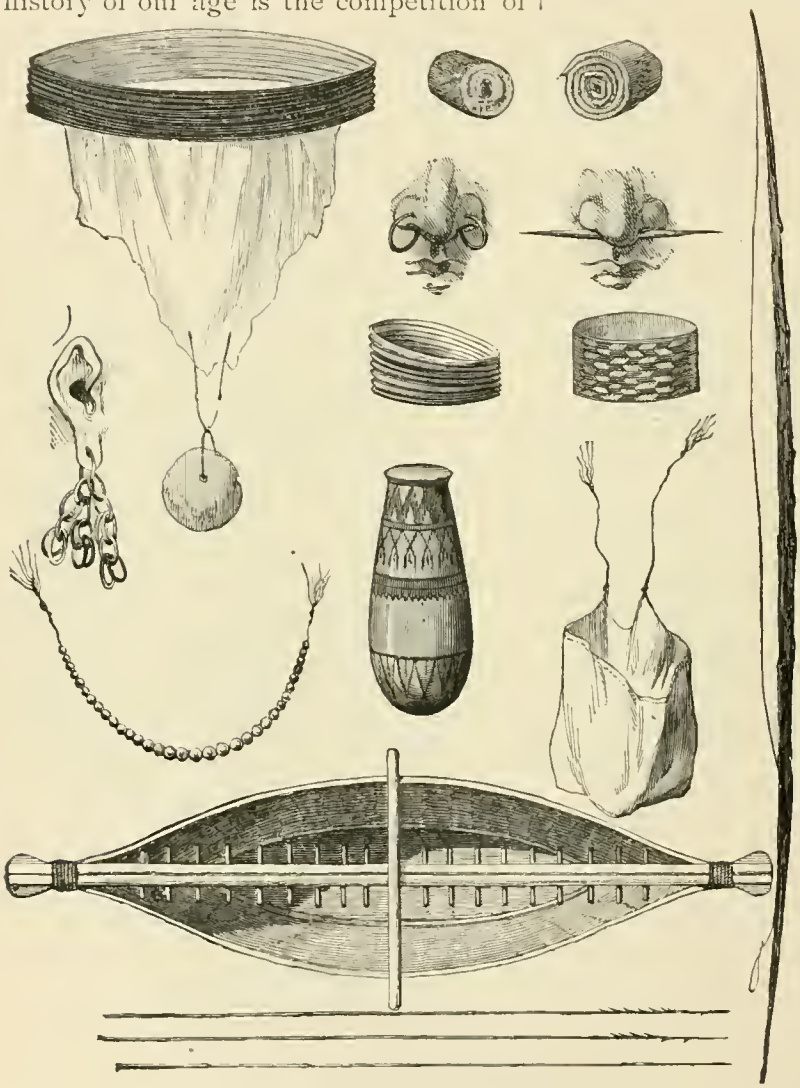
The manner of life is necessarily that of vegetarian islanders. The native resources of the earth are supplemented with the resources of the fish net and the poultry yard. The conditions of life are so easy as to require but small effort on the part of any. It is a matter of surprise, indeed, that the peoples of Polynesia are physically so well developed and vigorous; for the necessity of strenuous exertion is taken away. In the Marquesas there is little need even

MARQUESAN WARRIOR, WITH OLD MAN AND WOMAN—TYPES.

Means of subsistence and manner of life.

of building. The bamboo hut may well suffice in all seasons to protect the natives from the elements.

One of the features of the political history of our age is the competition of the European nations for ascendency, or at least for predominating influence, in the Pacific islands. Holland, France, and England have followed Spain and Portugal in the contention for the possession of these far insular points in the greatest of the oceans. In the case of the Marquesas, France has been most successful in establishing her claims. In the fifth and sixth decades an effort was made to establish French colonies in the islands. That movement, however, has been given over; but meanwhile foreigners of many nationalities have touched here and there, and missionaries have succeeded in converting the people to Christianity. This has been followed with the same result which we have noted and deplored in Hawaii. While the Christian propaganda has extended the doctrines and practices of the new morality, other European adventurers have imported vice and disease. At the present time there remain hardly six thousand natives of a population which was formerly many times as great. The decline is to be traced almost wholly to the vices and infections introduced among the unhappy islanders by European adventurers and fugitive criminals.



TOOLS AND ORNAMENTS OF THE MARQUESANS.

Competition of Europeans; success of Christianity.

Of the inhabitants of the Phœnix islands and the Ellice group we have already spoken. These differ but little from the other Polynesians already described. They have the same fine physical development, the same amiable

Peoples of the Phœnix, Ellice, and Coral groups.

MARQUESAN TYPES AND IDOL.—Drawn by Hildebrand.

traits and peaceable dispositions which we have noted and admired in different parts of our progress through Oceanica. The manner of life is necessarily limited to the same simple round of desires and resources. The Coral islands have but small vegetable and animal products; but these are sufficient to maintain the feeble and segregated communities which have established themselves on the different points of land.

VIEW IN SAMOA—HOUSE OF THE KINGS.

Until recently the islands now known as the Samoan group were called the Navigator's islands. The cluster is situated in the center of Polynesia, having its place between the 169th and the 173d meridian W. from Greenwich, and between the parallels of 13° 30′ and 14° 20′ S. The cluster includes thirteen islands, but only three have any importance. These have an aggregate area of a little over thirteen hundred square miles. The greatest island is Sawaii, though the capital, Apia, is situated in Upolu, the second in size. In recent times the government has been under the joint protectorate of Great Britain, the United States, and Germany. The student of current history will recall the complication which in 1889 threatened to bring the German empire and the United States into hostilities.

Place and character of the Samoan islands.

At the present time the population of the Samoan group amounts to about thirty thousand souls. Here, also, we note the decline in numbers of native inhabitants since the arrival of Europeans—and for the same causes. About the middle of the century a census of the islands showed a population of more than fifty-six thousand, but the number has fallen off, partly by destructive petty

Decline of the Samoans; fine physique of the race.

warfare among the islanders, and partly by the ravages of European diseases.

The Samoans have the same fine physical development and essentially the same features which we have described in the general sketch of the Sawaiori races. Everywhere throughout Polynesia men are seen, who in stature and form, in bearing and in symmetry, are equal to the average of Europeans and Americans. The color is almost uniformly that copper-bronze hue which distinguishes, by its brightness of finish, the races of Oceanica from the peoples of the continent. The latter are less bright colored, the skin lacking the gloss of the peoples of the sea.

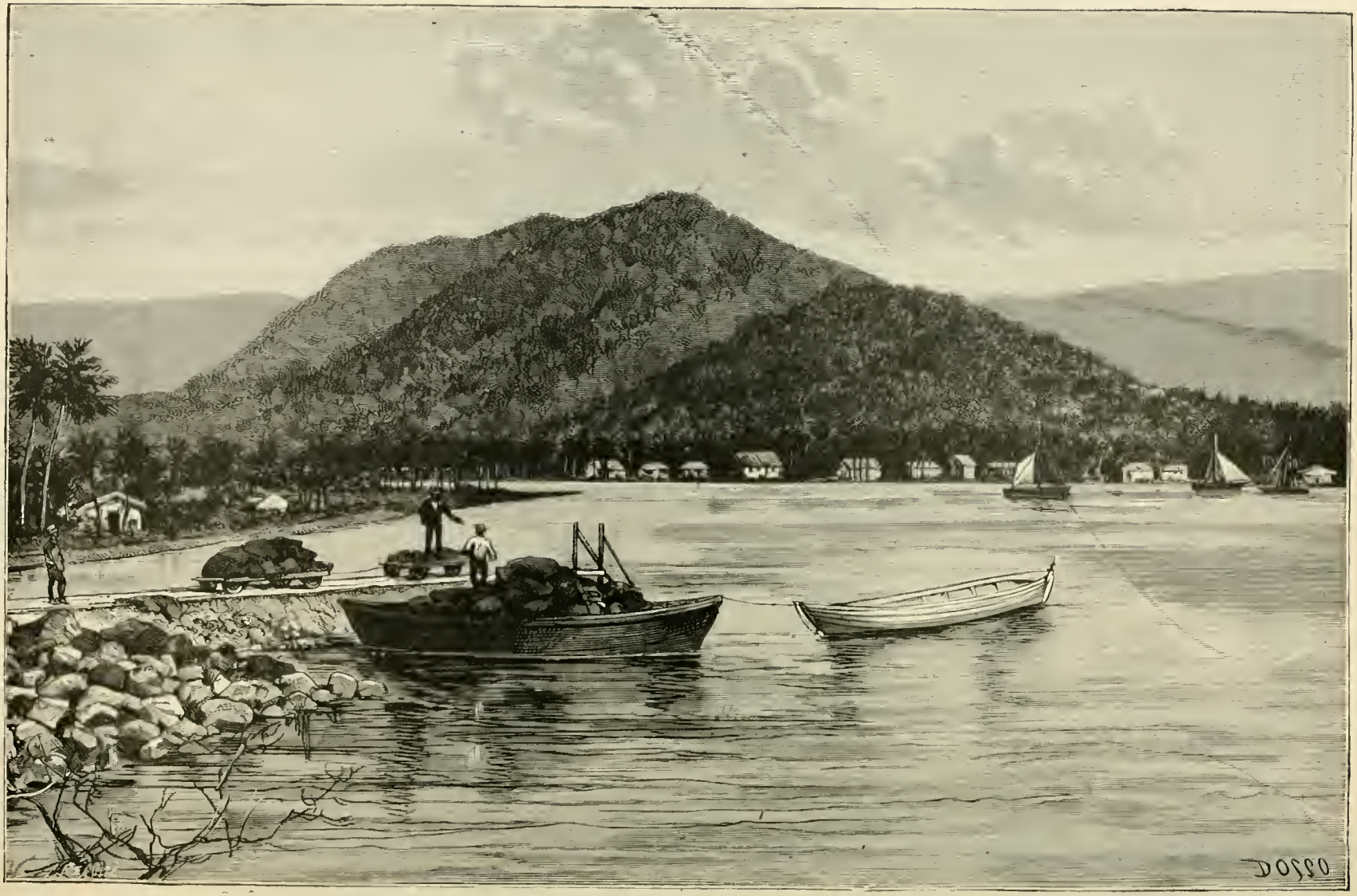
SAMOANS FISHING.

It is claimed, however, that the Samoans are not equal in bodily and mental energies to some of the other Polynesians. Their acceptance of Christianity and their abandonment of paganism have been marked with less enthusiasm and zeal than was shown by the Hawaiians. Meanwhile foreigners have, by their presence, somewhat cowed the native spirit. Foreign estates are laid out in the island, and foreign laborers have been brought in to prosecute industries for which the native have shown no aptitude. That aspect of the native life which presents it most favorably is the skill of the Samoans in the building and management of boats and in fishing. It was this circumstance which led the French mariner, Bougainville, to give the name of Navigator's islands to the group under consideration.

Failing of spirit under foreign influence.

Of the Tahitians, or Society islanders, we have already said something in the general sketch of the Sawaioris. The name Tahiti—or Otaheite, as Cook wrote it—belongs primarily to a single island, but it has been extended in our times to the whole archipelago formerly known as the Society islands. It is worth our while to mark the central, and therefore isolated, situation of this cluster. Hawaii is two thousand six hundred miles distant. The sea line to Sydney, Australia, measures three thousand four hundred miles, and the distance from San Francisco is nearly the same. To Auckland is a stretch of

Isolation of Tahiti; measurements outward.



VIEW OF APIA AND THE FRENCH MISSIONS.—Drawn by Dosso, from a photograph.

nearly two thousand five hundred miles, while the distance to Panama is four thousand six hundred miles.

Products and climatic phenomena of the islands.

The cluster under consideration is made up of eleven islands, all small, having an aggregate area of about six hundred and fifty square miles. The area of Tahiti is greatly in excess of that of all the rest together. The vegetation is richer than that of the islands to the north; but the fauna is marked with the same poverty which we have noted throughout Polynesia. The climate is warm and humid. The winter months are marked with excessive rains. These are accompanied with thunder and hurricanes. The products, both vegetable and animal, differ but little from those of the islands already described.

Physical superiority of the Tahitians; sex and stature.

The inhabitants of this group have the common Polynesian character. They resemble most the people of the Marquesas islands. It is conceded that in physical characteristics no people in the world surpass the Tahitians. All travelers have agreed that in symmetry and beauty these half-barbarians outrank any of the existing continental races. Possibly the earlier navigators, long accustomed to the rough visages of various savage races, were delighted and astonished at the symmetry, beauty, and grace of the Tahitian women. Equally were they surprised at the stalwart and muscular forms of the men. It is doubtful whether any existing race, unless we should except the Patagonians, are as tall as the men of Tahiti. They average as much as six feet. The women, however, are by no means Amazonian. The difference in stature between them and the men is strongly marked. In other words, the natural qualities of sex, developing in the case of women into beauty and grace, and in the case of men into sinewy strength and powerful action, have never been in any people more perfectly illustrated than among the Tahitians.

Striking personality of the chiefs and priests.

These superior qualities of manhood and womanhood are still further developed in the case of the chiefs and nobles. In such the complexion has improved to a light olive color, and other signs of superiority are noticeable. The dignity of the person, in men and women of rank, is heightened by picturesque costume, such as feather cloaks and other attractive ornaments. It was a point aforetime with the priesthood to exaggerate the stature by wearing circular hats of wicker work, some of which were three feet in height. These, together with the priestly apparel flung over the stalwart person, gave to the priests the appearance of giants.

Means of subsistence; easiness of living.

The means of subsistence throughout the Society group are similar to those which we have described in other parts of Polynesia. The people cultivate yams, sweet potatoes, and bananas. These products, together with cocoanuts, bread fruit, and the like, constitute the principal articles of food. Of animal food, fishes and turtles furnish the chief articles. In paganism both pigs and dogs were eaten, but the latter have been excluded by the influence of foreigners. The climate in all parts of these countries favors an easy, out-of-door life, in which great exertion and struggle are not necessary for the maintenance of a pleasurable existence.

We have not in the preceding sketch of the Polynesians said much with respect to their languages. These are all dialects of a common tongue, and the dialects have

YOUNG WOMEN OF TAHITI—TYPES.—Drawn by Sassot.

not departed widely the one from the other. The islanders can generally pass from place to place, and from one group to another, understanding the natives as they go. But little effort is required for any one with a knowledge of Hawaiian to traverse the whole of Polynesia to the borders of Papua.

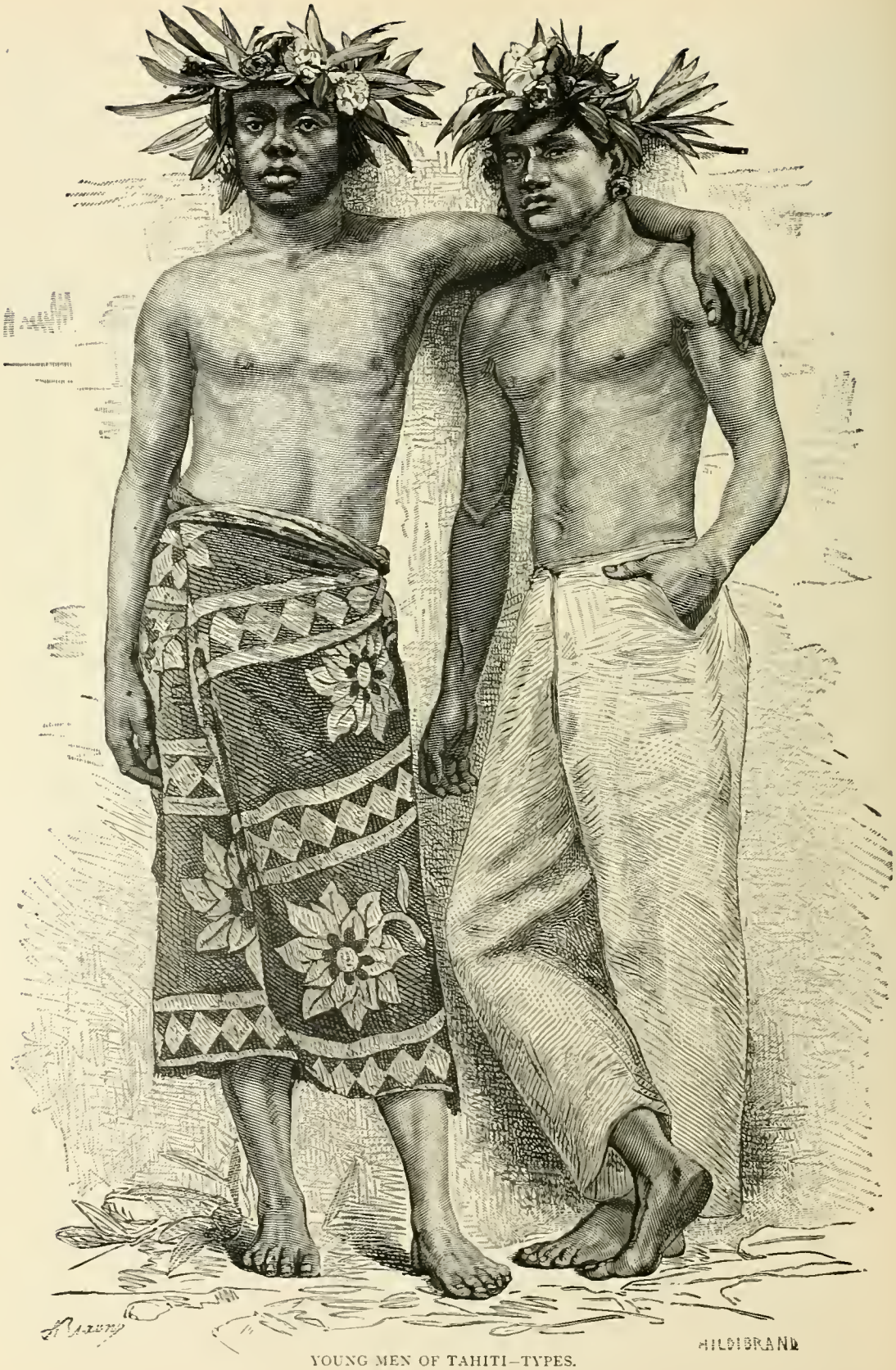
Polynesian languages comparable with Ionic Greek.

The language, if we regard it as a whole, has entered the polysyllabic stage of development. Its peculiarity is the reduction of the consonantal list of letters to a few of the smoothest and the multiplication of vowel sounds. All the Polynesian speeches have thus become soft to a degree. Perhaps no other variety of human language has ever been reduced to greater smoothness and melody. Hawaiian and Tahitian may well remind the classical student of that Ionic Greek which, in the harmonious flow of its many vowels and slight consonantal elements, was justly regarded as the linguistic paragon of antiquity.

The government of the Society islands is of the same type which is common throughout Polynesia; that is, common to the natives uninfluenced by foreign conquest or domination. Each island tribe has its chieftain, and aforetime had its priests. The chieftainship was hereditary. In the larger islands the office grew to be monarchical. In such cases the king had his head men upon whom he depended for support in war and counsel in peace. Though the Polynesians are much engaged in petty warfare, it would not appear that the disposition of the race is naturally disposed to hostilities. Such difficulties usually arise from the joint possession of a given island by two or more tribes. Rival chieftains would thus contend, and the tribesmen of the one would fret against those of the other. The early visitants from Europe to these islands were generally impressed with the mildness, justice, and peaceableness of the

Type of government; feuds of chieftains.

TAHITIANS WITH CANOES—TYPES AND COSTUMES.



YOUNG MEN OF TAHITI—TYPES.

native rule. Though there were no formal constitutions, custom and precedent, and we may suppose the common prin-

YOUNG TAHITIAN WOMAN—TYPE.

ciples of human conduct, combined to secure to the islanders a satisfactory administration of their civil affairs.

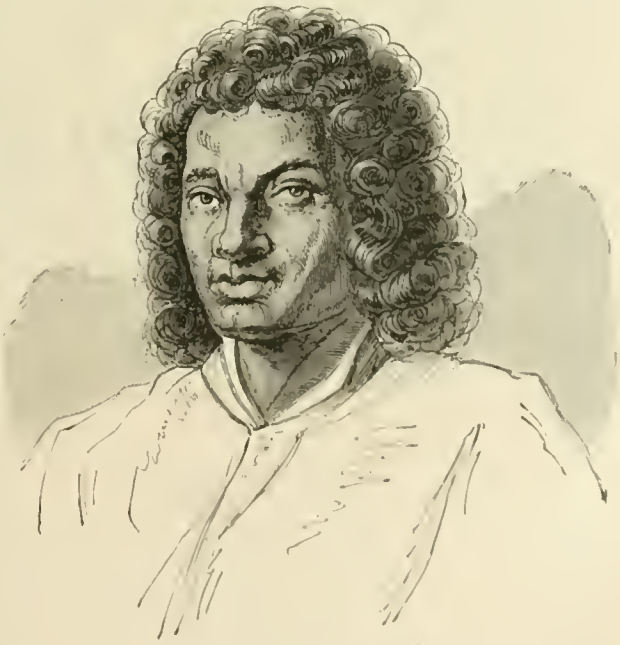
We have to note in the case of the Tahitians the same unfortunate condition which has been observed in many other parts of Polynesia; that is, a decline of the national vigor, prowess, and numbers under the impact of European influences. In this part of the islands, however, less harm has been done than in Hawaii and the Marquesas. On the coming of foreigners the Tahitians were found to be good mariners and clever builders of ships. They understood at least the rudiments of navigation. Their captains took their bearings from the stars, and made their way to great distances through the open and placid Pacific.

Decline in vigor under European influences.

Similar skill was seen in the shore life of the people. Agriculture was prosecuted with a good measure of success. Methods of cultivation were understood, including irrigation and the artificial improvement of the soil. There were three great classes of the people. The first class were called the Huiari, and such were regarded as of divine origin. This class included the political rulers and chieftains, the king and the priest, the military captains and common head men of the tribes. The proprietors of lands and common artisans and manufacturers fell into the second class, along with the medicine men. Fishermen and slaves constituted the third class. The lines of caste distinction were drawn with sufficient rigor to preserve the ranks and honors of society.

Division of the people into castes.

We need not here elaborate on the life and character of the Tahitians beyond a general sketch of their personality and manners. In common with all



YOUNG TAHITIAN—TYPE.

Polynesians, they are a careless and easy-going race, moved by good will and

generosity. They have been observed to be courteous, especially to strangers. In connection with these virtues they are charged with cruelty, treachery, and deceit. Whether these latter traits are inherent in the race, whether they might have been observed in the native condition before the coming of foreigners, or whether, on the other hand, the Tahitians have become such as they are now described through their evil contact with foreigners, we may not well determine.

Character and manner of life of the Tahitians.

It is well known that deceit and treachery are the natural weapons of the weak against the strong. They are the means by which the fox defends himself and conceals his den from the ravages and brutality of the wolf and the bear. The strong races—they who conquer and dominate—are generally innocent of these attributes of character, while the weak adopt them and cultivate them as a means unto the end of their own existence and preservation.

Treachery an attribute of weakness; gleeful spirit.

Certainly we should not expect treachery and cruelty to be combined with the light heart, gaiety, and jocoseness of the Tahitians. They are fond of gay dress. They have their dances in costume. They sing their native ballads with great glee and spirit. They betake themselves to games, including foot races, canoe races, the throwing of quoits and spears, boxing, sham battles, and the like, with great enthusiasm. That sport in which both sexes alike indulge and enjoy together is swimming in the surf, in which this people, like the Hawaiians, surpass belief in the agility of their water feats.

BAY OF MATAVIA (TAHITI.)—Drawn by Tissand.

The Society islands have been known to Europeans since the beginning of the

seventeenth century. Several times they were discovered, and then lost. The name was given to them in 1777, in honor of the Royal Society of Great Britain. About the beginning of our century the work of the missionaries began, and was successful; but the Tahitians have not shown such persistency and steadiness in their conversion as have the inhabitants of Hawaii. Before the middle of our century the French gained an ascendency in these islands, which they continued to hold until the year 1880, when Tahiti was made a French dependency. There is a French governor general, who has his residence in the island, but the native authorities are preserved as much as practicable.

Historical references to the Society islands.

As we have said, Tahiti Proper, that is, the Great Tahiti, much exceeds an the other islands in area. Its dimensions are about twenty-three by twenty miles; area, approximately six hundred square miles. The population is a little over nine thousand, while that of all the other islands is less than two thousand. The country has been considerably improved under the auspices of the French, but the national spirit has correspondingly declined. It is, however, one of the features of the native life throughout nearly all Polynesia that the leading men prefer foreign institutions, and strive to conform their petty islands and their subjects to the nations of Europe.

Great Tahiti; influence of foreign example.

CHAPTER CLXIX.—FIJIANS AND NEW ZEALANDERS.

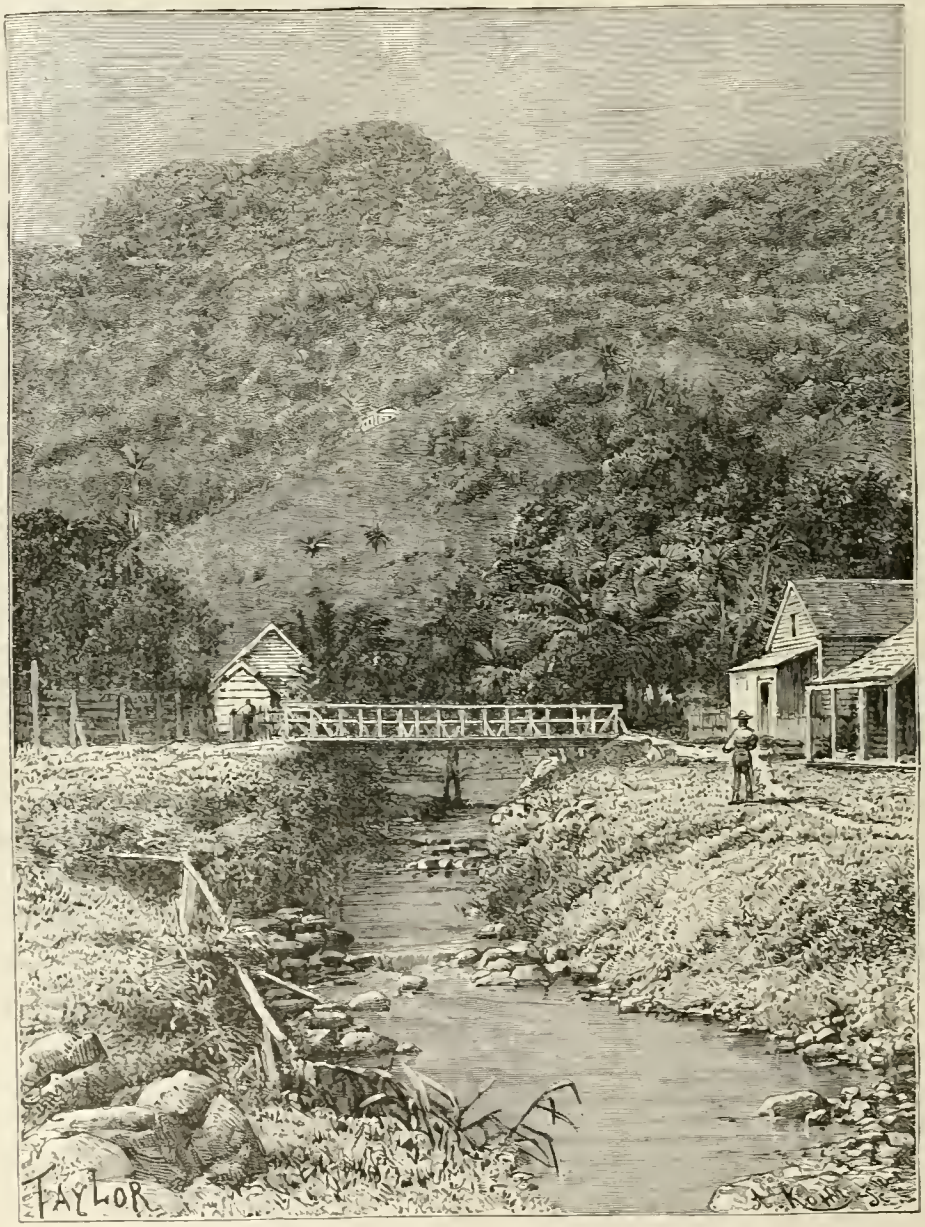
WE may, in the next place, glance briefly at the two approximate groups known as the Fiji and the Tonga islands. The first of these lie along the border lines of Papuan Polynesia, and the latter a little further to the east. The two groups are separated by no great distance, and Samoa is only about three hundred miles away. We are here clearly within the volcanic ridge, in which region the islands depend upon subterranean upheaval, rather than the work of the coral insect, for their formation. The group under consideration numbers about two hundred and fifty, of which about one third possesses inhabitants. The vegetation and the animal life throughout these islands are of the tropical and oceanic character, though the products extend to coffee, cotton, corn, sugar, and tobacco. Of animals, no larger varieties than the dog and the hog are found. There is the same paucity which we have noted in other parts of Polynesia.

Physical character and products of the Fijis.

The greatest of the Fiji group is Viti Levu. Its length is eighty and its breadth fifty-five miles. After this in importance we may mention Vanua Levu, Taviuni, Kandabu, Fulanga, Kambara, and many others of smaller dimensions. Most of these are covered with thickets and creepers, out of which rise, in the central parts, forests of considerable proportions. In these islands the banana, the bread fruit, and the cocoanut flourish, and constitute the chief support of the people.

We here concern ourselves with the people rather than with their environment. The name Fiji has become syn-

onymous in the literature and tradition of the West with savagery and depraved manners and customs. There doubtlessly exists a strong contrast between the Fijian character and that of the Hawaiians and other more improved races of Polynesians. Perhaps something of the horror with which this people has been regarded by Europeans may be referred to imagination and prejudice, and another part to that difference in national custom upon which the races of men are so strongly divided from each other.



A MOUNTAIN WAY IN FIJI.—Drawn by Taylor, from a photograph.

Ethnic traits; Bad reputation of the Fiji race.

It may be said that the Fijians have the same lightness and jocular disposition which are the attributes of most Polynesians. They betake themselves

MAN AND WOMAN OF FIJI—TYPES.—Drawn by E. Ronjat, from a photograph.

with the same spirit to sports and games; they delight in the water, and have the same enthusiasm as the others for the song, the story, and the dance. They are more disposed to festivals and to indulge in the gratification of appetite than almost any other people of Oceanica, and this disposition is, no doubt, coupled with that cannibalism which has given to Fiji the savage and repulsive name which the country bears throughout Christendom.

Dispositions of the people; sports and feasts.

In one particular, at least, the Fijians surpass contemporaneous barbarians. This is their tendency to the agricultural life. They have no plows, or any of the more important apparatus of the field, but they nevertheless till the soil. They have a kind of digging sticks, made of mangrove wood. The implement is a sort of wooden shovel, fashioned at the point in the shape of a toothpick. This primitive tool is thrust into the earth and the ground loosened up for the planting of yams and other vegetables. In digging, several of the men coöperate so as to break up a piece of ground some two feet in diameter at a single effort. When the piece of earth has once been raised, the clods are reduced by beating with the wooden shovels. The gardeners also have an instrument like a Dutch hoe, with which they remove the weeds from among the growing plants. In making this tool a bone is sometimes employed, and sometimes a turtle or tortoise shell. A kind of pruning knives, made also of tortoise shell, fastened to the end of a rod, have been noticed in the hands of the workmen. They are skillful basket-makers, and have nets almost equal to those of civilized peoples.

Liking for agriculture; tools and methods.

We should here premise that the missionaries from Europe and America have made their way into these, as well as other parts of Polynesia. They found on their coming a people strangely given up to barbarity and morbid appetites. As to religious belief, that the Fijians had in common with others of their race. There were two kinds of gods, one immortal and the other local. The deities were also divided into good and bad. The spirits of the dead, that is, of the great men of the race, might arise after death to be deities. The interpreters between gods and men were the priests and medicine men. These knew all things, for the gods revealed much to their understandings. It would appear that the Fiji tribes had not sunk to the gross fetichism of some other Polynesian races, but there were at least the premonitions of a gross and sensual idolatry. The institution of taboo had sprung up, and many persons and things were "set aside" as sacred, consecrated.

The Fiji pantheon; religious practices.

It was this paganism that the Christian missionaries attacked and measurably overcame. It has been the peculiarity of the case, however, that the Fijians showed a marked tendency to relapse. It has never been possible thus far to overcome the disposition of the people with respect to cannibalism. Perhaps in no other part of the world has man-eating been so universal a custom as in these islands. Formerly those taken in war were killed and eaten. All the shipwrecked and helpless driven upon these shores were doomed to the like horrid fate.

Christianity contends with pagan cannibalism.

It does not appear that the islanders killed and ate their guests in a spirit of cruelty, but simply because of a preference for human food. Many classes of the inhabitants were devoted to this

Man-eating theory and practice of the Fijians.

WATER SCENE AND BOAT-BALANCING IN FIJI.—Drawn by Theodore Weber, from a photograph.

end. Custom carefully prescribed who should be slain, and under what circumstances. There were occasions which demanded the human feast. When a new house was built, man-food must be served as a part of the rejoicing. When a woman's husband died, or a slave's master, the survivor must be slain and eaten. Besides those who were thus condemned, the chiefs had a right to condemn others according to caprice. The sick and the aged were killed because they were no longer useful; but the Fiji palate was particular, and rejected those who were thought to be no longer good for food! Many missionaries, even after they had been heard and believed in, were seized and greedily eaten by their converts! To the present day this horrid appetite has not been overcome. The people are obliged, under the pressure of foreign influence and the present law of the islands, to hide their actions, and to do in the solitude of the woods what was formerly done openly and with great rejoicing.

Savagery of the race; theory of death and immortality.

Hardly any existing race has in it more repulsive and degrading elements of savagery than do the Fiji islanders. There is an almost total disregard of human life. Parricide is not only permissible, but the common rule of action. Children kill their parents, according to the custom of the country. The theory of the islanders is that no one should be permitted to become aged. They have a belief in a future life, and the belief extends to a literal resurrection of the dead. These notions are entertained without the slightest skepticism, and are followed out to consequences most horrible. Since each person will revive hereafter in the exact condition in which he died, it is desirable that all should die before reaching old age! With this end in view, the sons and daughters of the household take the lives of their parents in order to save them from decrepitude in the world to come! At about the age of forty the father and mother are buried alive. There is no compunction on the part of the survivors, and no fear on the part of those who are buried. It is done as a duty, and the victims go, at the appointed time, cheerfully to their graves, and are buried from sight.

Slavery of women; story of killing and eating.

The women of the Fijians are the slaves of the men. They are tied up and whipped, or killed and eaten, with total impunity, and the astounding thing in connection with these horrors is the entire absence of any sense of wickedness or even impropriety on the part of the perpetrators. It is narrated by travelers and missionaries that the men of the islands go about their diabolical work of killing and roasting and eating their own friends not only with indifference as to the moral turpitude of doing so, but with an actual gusto which makes one shudder. It is the custom for those who desire to murder another for food to entice the victim with some falsehood so that he may be slain by a stratagem; and the circumstances will be afterwards recited by the unconscious criminal with good humor and self-commendation. It is told of a New Zealand chief, named Atoi, that he recognized among the servants of Mr. Earle, an Englishman, living in the island, a handsome girl, about sixteen years of age, and claimed her as his slave. Taking her back with him to the village he killed and ate her. On the following day he took the Englishman to the spot with evident pride at the wit of his performance, and pointed out the post to which he had tied his victim, laughing the while at the thought of how he had secured her

by falsehood. "I told her," said he, "I only intended giving her a whipping, but when I had her fast I shot her through the heart." The Englishman looked in vain for any sign of remorse or sense of impropriety.

The arts and industries of the Fijians are simple to a degree. Their houses are built of wood and are thatched with straw or grasses. The traveler notes with curious interest the extent to which the abodes have been ornamented. A part of the wall is constructed of lattice work. The floors are covered with beautiful mats. Curtains are hung up in the style of the Japanese. All the ornaments and furniture exhibit a kind of barbaric taste which we should not have expected under such circumstances. The people sing and play on rude instruments. The greatest of all compliments is to cut off the little finger in honor of some friend, or in commemoration of some event, as the death of a relative. The habit of tattoo is practiced, but strangely enough is limited to the women.

Arts and industries; sense of the beautiful.

LEVUKA (FIJI).—Drawn by Taylor, from a photograph.

We have spoken of the geographical and ethnical place of the Fijians on the border lines between the Papuan islands and Polynesia Proper. The people show in their constitution the evidences

Middle place of the Fijians in the ethnic scheme.

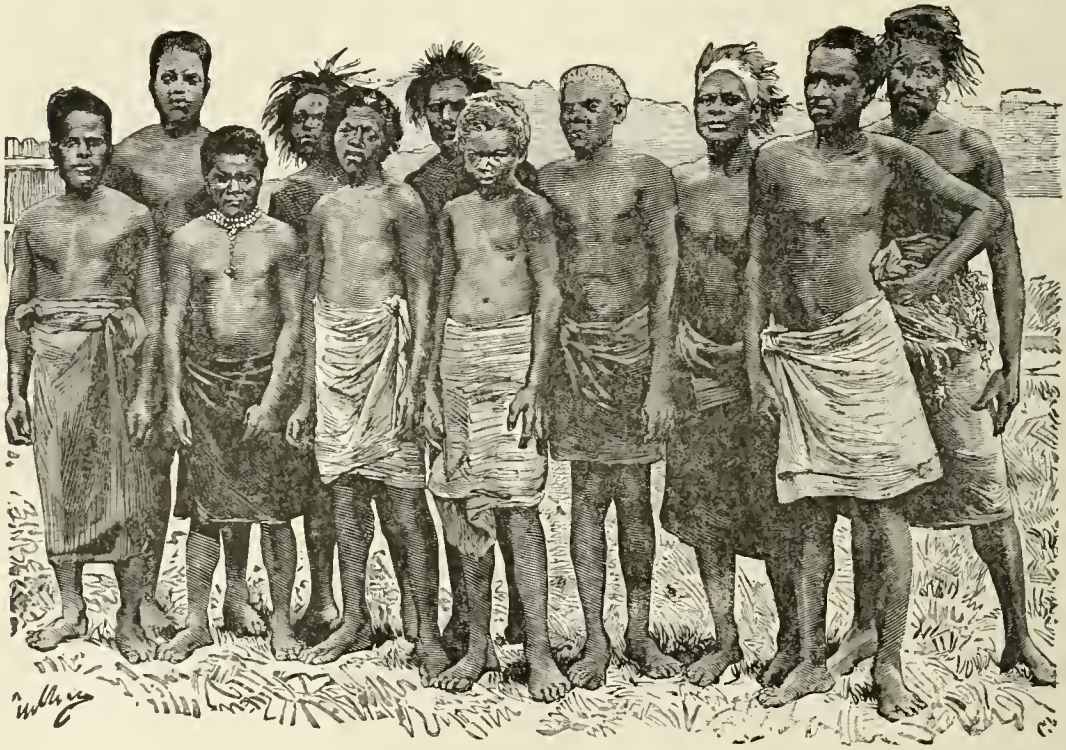
of their middle place in the scheme of mankind. Their color is a compromise between the Papuan and Polynesian complexion. The skin of the body has not that smooth, bright copper gloss which characterizes the races of Polynesia Proper. The body tends to hairiness; but at the same time the stature is tall, and the physical development is symmetrical to perfection.

It could not be said that the Fijian countenance is repulsive. The thick beard is another mark which shows the gradation of the race toward the Melanesian type. As for intellectual qualities we may note suspicion and treachery beneath an exterior of openness and generosity. No doubt this mental habitude has resulted from the practice of man-taking and man-eating through many generations.

Features and intellectual qualities.

It is conceded by travelers that the Fijians are not inferior, but rather superior, in force and energy to most of the Polynesian tribes. They are found to be quick and persistent. These qualities, doubtless, make against their civilization; that is, their civilization under the auspices of Europe and America. The greater their force of character, the less readily do they yield to foreign influences. They have skill in the cultivation of the soil and in the building of houses and boats. Unlike most Polynesians, they understand the manufacture of pottery. Their ability in the making of mats, cordage, and baskets, and the weaving of fabrics, is equal, if not superior, to that of the Marquesas and Society islanders—perhaps inferior to the like abilities of the Hawaiians.

Comparison of the Fijians with other races.



GROUP OF FIJIANS—TYPES.—Drawn by G. Vuillier, from a photograph.

In the matter of clothing, the Fijians are more careful of their persons than most barbarians. They pay some atten-

tion to cleanliness. Their garments are purified by washing, and they give considerable attention to the care of their hair. They have a kind of cloth manufactured from the inner bark of the mulberry, and this they fashion into garments and sashes. The dress of the women is not so extensive as that of the men, and consists for the most part of a dependent sash, called the *liku*, fastened around the waist. The bottom of this garment is generally ornamented with fringe. As for the rest, though the body is much exposed to observation, the Fijians seem to have a considerable degree of modesty, as is shown in their demeanor, particularly between the sexes. It is alleged that any breach of propriety, as it respects personal exposure, is visited, if intentional, with the severest punishment.

Style of clothing and sense of modesty.

The Fijian race shows in recent times the same melancholy decline which we have noted in nearly all Polynesia. When the first approximate census of the islands was taken, about the middle of our century, the result showed about two hundred thousand inhabitants. Since that time the population has fallen off rapidly. The peculiarity of the Polynesians seems to be that they can not endure many kinds of disease which are comparatively harmless in other countries. Thus, for instance, an epi-

Decline of the race under European influences.

NEW ZEALAND LANDSCAPE.—THE REMARKABLE MOUNTAINS.—Drawn by Taylor, from a photograph.

demic of measles has been found to be as fatal in Fiji as the malignant smallpox would be in a European city. Europe has given to the islanders, however, not only such affliction as measles and scarlatina, but also those criminal diseases, the poison of which is, perhaps, the most fatal bane of life, whether civilized or barbarian.

The Christian propaganda brings also death.

Under these influences the islanders have fallen off. At the present time there are fewer than a hundred and fifty thousand inhabitants remaining. The Christian propaganda, particularly since the annexation of the islands to Great Britain in 1874, has exerted itself to stay the decline of the race; but the foreign impact which brings civilization brings also the elements of death. Meanwhile a measure of industrial and commercial enterprise has been produced. An export and import trade has come, and the revenues derived by the home government from the islands has increased to about three hundred thousand dollars annually.

Situation and area of New Zealand.

Our survey of this vast ocean world may well be completed with some account of the races inhabiting New Zealand. The situation of this country is so far removed from the remainder of Polynesia as to warrant us in expecting the presence of new conditions and even of a different race of men. The extent and variety of the two great islands composing the country under consideration give it an importance much beyond that of the Polynesian islands in general. The area of New Zealand is approximately a hundred thousand square miles. This is given for North island and South island only, and is exclusive of Chatham and Auckland islands, which are associated by race interest with New Zealand.

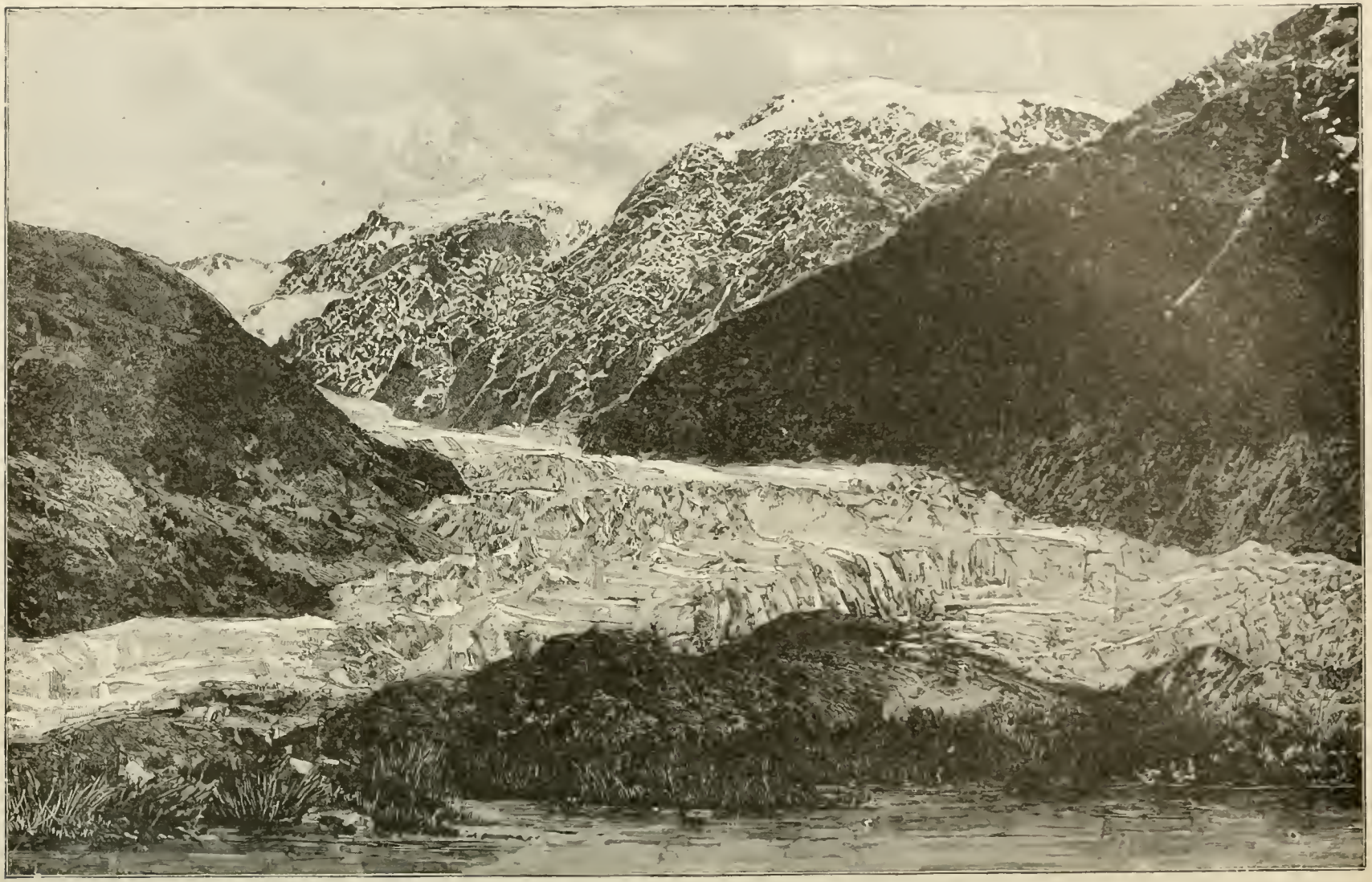
We may first remark upon the remoteness of the countries before us. A line passing from Great Britain through the center of the earth would issue not many leagues from New Zealand! It is, therefore, as far away as the bigness of the earth makes possible from the principal countries of Western Europe. Historically, we should hardly fail to note the illustration in these facts of the far-reaching dominion of Great Britain by land and sea.

Limits of the group; physical features.

New Zealand has from north to south a great stretch of territory. North cape lies under the line of 34° 25′, and Stewart island reaches to 47° 17′ S. Laterally the two islands have no great breadth. Geologically they have been thrown up by volcanic action. The mountains are high. Mount Cook, in the central western part of South island, rises to a height of more than twelve thousand feet. The ranges lie centrally or rather to the west of the islands, and those of South island have the highest elevation and greatest extent.

The country is well supplied with streams of fresh water. Its narrowness makes great rivers impossible. The longest are a little over two hundred miles in length. The streams nearly all run down headlong from the mountain slopes, and are subject to sudden deluges at certain seasons of the year. Lakes are added to the fresh water supply, of which lake Taupo, the largest, has a surface of two hundred and fifty square miles. In North island there is a region of lakes forming a scenery and collection of natural features, including warm springs, palisades, and geysers, that might well do credit to Switzerland.

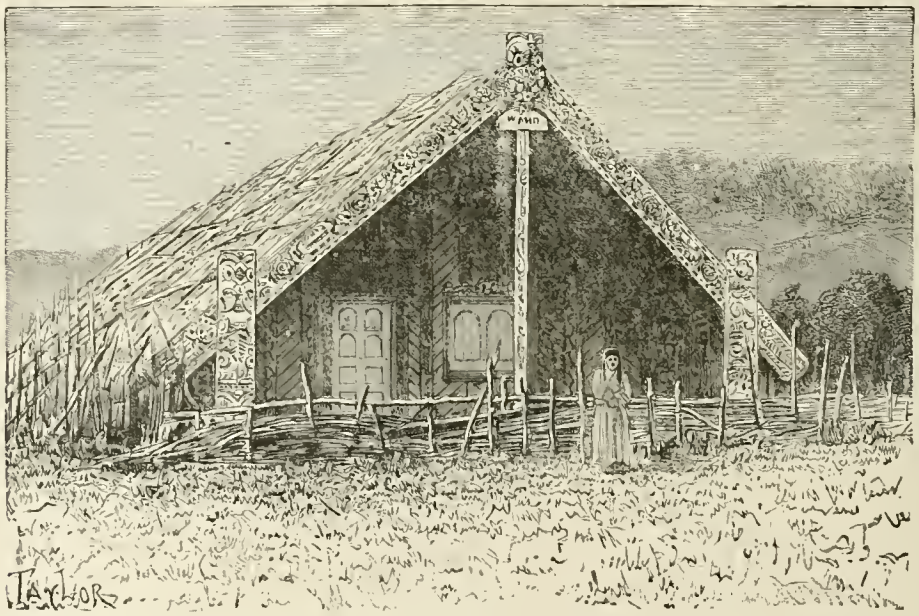
The climate of New Zealand is that of the temperate zone modified by the



FRANCIS JOSEPH GLACIER.—Drawn by Taylor, from a photograph.

ocean. The influence of the latter is sufficient to bring a measure of subtropical conditions. In the habitable parts of the islands the temperature rarely falls below the freezing point. Rains are abundant, especially in the winter months. In the mountains, above the line of three thousand feet from the sea, snows accumulate, and out of these the torrents are prepared which, with the return of the summer months (our winter), rush down in floods of yellow water to the sea.

Prevalent climatic conditions; rain.



NEW ZEALAND HOUSE.—The Whare-puni at Ohinemetu.—Drawn by Taylor, from a photograph.

We shall here concern ourselves only with the products of these important islands. The vegetation is luxuriant. Much of it is peculiar to New Zealand and Australia. Some is suggestive of the flora of South America, and still other varieties of vegetable life resemble those of the Polynesian clusters. Both North island and South island abounded originally in forests of grand timber. Since the country passed under the dominion of Europeans this woodland product has been attacked in a spirit of avarice, and largely diminished by cutting, consumption, and exportation. The ravages in the forest wealth have been promoted by fires which have destroyed large areas of the most valuable timber.

Vegetation of New Zealand; destruction of timber.

As to animals, we here reach a country in which nature seems to have been exhausted of her resources. More properly we should say that the impediments to the *distribution* of living creatures have been so great as to prevent their presence in these islands. The paucity of animal life does not show itself with such emphasis in any other important region of the earth. It is said that of the mammalia there are only two native species in New Zealand. These are a bat and a rat, the latter of which is doubtful! There is thus a virtual absence of animated existence, with the exception of such creatures as have been imported.

Extraordinary paucity of animals.

It is believed that the Maoris, or the Mahoris (for we have now reached the

land of this strange race), brought with them on their migration into New Zealand the dog, which has multiplied, and in some parts become wild. For the rest, animals are limited to lizards and frogs. The mollusca are more numerous. Seals are found on the coasts. Caprice seems to have been substituted for abundance. Several species of birds have neither wings nor tails. Among these was formerly that celebrated dinornis of archæology, now called the moa, and supposed to be the largest bird in the world. Since the days of the discovery of New Zealand by the English and other European races many kinds of quadrupeds have been introduced, and not a few, such as the rabbit, have run wild and multiplied, to the serious trouble of the islanders.

Caprice in distribution of animal life.

The same scarcity of animal life which we have marked above extends into the rivers. Fishes are few, and are of comparatively poor varieties. The sea fishes are more abundant and valuable. These have, from the beginning of man-life in the islands, constituted a considerable portion of the food of the inhabitants.

THE KIWI (TAILLESS AND WINGLESS).

The emergence of New Zealand and its rising importance mark the completion of the dominion of the progressive races over the earth. The situation is as difficult of approach, and the country as hard to dominate, as any other of the accessible parts of the globe. Nevertheless, the maritime energy of Great Britain has carried the English-speaking race and English institutions into these antipodal islands, and joined them to the retinue of progress. The old barbarous usages of the islanders, including man-eating, have given place to the more humane customs of Europeans. The ancient paganism has been supplanted, at least in name, by Christianity. Such has been the low grade of native intelligence and such the savage prejudices of the race that the missionaries have, with

New Zealand subjected to European influences.

great difficulty and against the constant disposition to apostasy, substituted the usages and principles of the Gospel for the barbaric customs of heathenism.

The movements of which we here speak began in the second decade of our century. Colonial enterprises followed at length in the pathway of missionary adventure. After twenty-six years, namely, in 1840, the influence of Great Britain had become sufficient to induce the native chieftains to acknowledge the supremacy of the British crown. A treaty was made, and New Zealand became a dependency of the empire. The arrangements which were made seem to have improved the native tribes as well as opened the way for easy colonization. There have, however, been many troubles between the authorities and the aborigines, and in one instance, that is, in 1864, a section of the British army had to be sent to New Zealand to overawe the natives and restore order.

The islanders yield to the authority of Great Britain.

With these historical movements we have less to do than with the people themselves. The aborigines of North island and South island are called Maoris. Their character has been such as to attract the interested attention of many travelers and all modern ethnologists. It is agreed that the people in question are a division of the great family called Polynesian Mongoloids.

Character of the Maoris; features and form.

MAORI CHIEFTAINS—TYPES.—Drawn by Hildebrand.

They are touched also with ethnic influences from both the Malay and Papuan divisions of the human race.

MAN OF NEW ZEALAND—TYPE.

The Maoris are by no means an attractive people. We should here look in vain for those fine physical and mental qualities which we have so much admired in the peoples of Central Polynesia. In the first place, the stature of the Maoris is below the average. The men are rarely more than five feet six inches in height. Besides, there is a striking disproportion in the bodily members. The legs are short. The lowness of stature is wholly of the lower limbs. The body of the New Zealander is as long as that of the average European, but his legs are so short as to give him a peculiarly squatty appearance. The feature is so pronounced as to suggest deformity. Coupled with this are long arms, which drop down to the thighs. The general appearance tends strongly to confirm the belief in the merely animal derivation of the human body.

WOMAN OF NEW ZEALAND—TYPE.

As to other physical features, the Maori hair is black and coarse. The color sometimes varies to a dirty red. The eyes are dark brown, or black. The mouth is large and coarse. The skin is an olive brown, of a coarse and rusty appearance. The difference, however, in complexion is great. When the body is protected from the sun, and particularly in the case of women, the skin becomes soft and much fairer than in the state of nature. It is said that girls and young women of this race have a

EXAMPLE OF TATTOOING.

Color of hair and skin; complexion of women.

pleasing expression of countenance—that their eyes have a soft expression, and that their manners are graceful and not unattractive.

We here reach a fact in connection with the Maori race which suggests generalization. The ethnic qualities of the different races of mankind, including those institutions which men have created, seem to proceed from certain centers wherefrom the quality or the institution in question widens and spreads like a wave on the water. It spreads, and at the same time becomes less active in its manifestations, until in some distant parts it sinks to the level. It spreads, but the progress is likely to be not in all directions, as from a pebble thrown into the lake, but in certain directions only. Here the cosmic force comes in, and we notice the progress of the ethnic quality, or given institution, from place to place in one course or a few.

In what manner ethnic qualities diffuse themselves.

Thus, for example, the manners and customs of various races have proceeded from certain original spots and conditions. Such institutions as those of religion and society have likewise spread over the surface of the earth. In New Zealand we seem to find the origin of the disposition of human beings to tattoo their bodies. This trait, passion, or whatever it is, is here manifested in great intensity. From this place the *disposition* to tattoo extends with many modifications and exceptions northward through Polynesia, until it finally touches vaguely both Asia and the two Americas.

Of course, we can not say certainly that the institution of tattooing, as such, proceeded from New Zealand, that it was copied and carried from island to island through a large part of the bigness of the earth; but the disposition, the ethnic desire or passion, seems to have spread from this center. Here we find it universal and intensive. No other race of men have tattooed themselves with so much zeal and pride. The art as practiced among the aborigines of the islands has had two applications: the one to the face, called *moko*, and the other to the body, called *whakairo*. These are native names which the Maoris employ to designate the tattoo. The face, the hips, and thighs of men, and the upper lips of women, are the chief seats of this disfiguration. The work done, as shown in the uniformity or diversity of the figures, is intended to designate the tribe to which a given man or woman belongs.

Tattooing seems to have begun with the Maoris.

We are able in the case of the Maoris to note the aboriginal methods of tattooing. The pigment which they use to produce the permanent discoloration of the cuticle is prepared from charcoal, skillfully mixed with gum and certain vegetable extracts, which give it permanency and beauty. This coloring matter is pricked under the skin with little hardened needles of bamboo. The figures are carefully delineated. Perfect symmetry in the outlines, as for example, on the two sides of the median lines of the face or body, is preserved. In some cases the figures are geometrical, or, as we say, pure arabesque, in character; in others, they are of the likeness of birds or animals. The figures produced are at first quite dark, but they become blue as they attain permanency, and the color grows lighter with the lapse of time.

Method of tattooing; figures imitated.

The custom of tattooing was universal among the Maoris, and was one of the habits against which the European missionaries set themselves. The influence of the latter has prevailed more and

more, and the natives no longer tattoo themselves so extensively or uniformly as they did in former times. The passion for picturing the body, however, remains, and is still much practiced, especially by the tribes that are least under foreign control.

Polygamy yields to the law of single marriage.

The social institutions of the Maoris were anything but admirable. Polygamy and miscellaneous union of the sexes prevailed. The family was very imperfectly developed. The institution of taboo was common. The code of morals was so weak as to permit almost universal license. The married women, however, were required to be faithful to their husbands. Against these native customs Christianity made an easier progress than might have been expected. Single marriage, legally solemnized, was substituted for that law which permitted promiscuity, even among the young women of the race, and for that other law whereby the man might divorce his wife at will. Another influence was the introduction of clothing and the beginnings of education. This work has gone on until the greater part of the natives are now able to read and write, and the most of them belong, at least nominally, to either the Catholic or to some branch of the Protestant Church.

Population and division into tribes.

When Europeans came into New Zealand they found the islands populated by races numbering, according to estimates, more than a hundred thousand souls. There were eighteen tribes, or nations. These were subdivided into smaller groups. Each tribe had its own chieftain, and the chieftains held allegiance in a loose way to some superior, who may be regarded as the king of the island. The organization was very similar to that of the Indian races of our Atlantic countries at the beginning of the seventeenth century. The chieftainship among the Maoris was generally hereditary. The subordinate chiefs held a check of authority on the absolutism of their superior, and the people of a given district had a like indefinite restraint on their chief. It was in this manner that war was made. Each tribe sent its warriors into the field under command of its own chief, who was at the same time a priest of the tribe.

Characteristics of the Maori language.

The language of the Maoris indicates clearly the ethnic relations of the race. It is a Polynesian tongue which has proceeded from the monosyllabic into the dissyllabic stage. Grammatical relations are indicated for the most part by prefixes and affixes which do not affect the pronunciation of the words with which they are associated. Such facts as declension of nouns and pronouns and the conjugation of verbs are accomplished by the juxtaposition of several independent parts which, taken together, have a periphrastic force like that of a compound word or conjugational form in one of the Aryan languages.

Beginnings of a Maori literature.

We need not enlarge upon the peculiarities of Maori. The language is sufficiently evolved to become the vehicle of a literature. The people of this race have been found to be weak in both reason and imagination. Their perceptive faculties and the memory are better. They are also capable of wit and humor. They have a keen notion of the ridiculous, but at the same time are unable to comprehend the spirit and intent of pictorial representation. The literature of the race consists of songs, fables, traditional stories, proverbs, and a peculiar kind of prose elegiac, or lament, for the dead. The national mind has not

reached as high as epic or dramatic poetry. It has not even attained to rhyme. The poems have meter and harmonious arrangement, but no rhyme. The fables and traditions which constitute the body of literary products are tedious and childlike. Travelers have been struck with the abilities of the Maoris to get by heart long narratives which they recite without the loss or variation of a word.

PROCESS OF TATTOOING.

It appears that the Maoris had originally no concept of a supreme God. They worshiped spirits, and also to a certain extent the powers of nature personified. They reverenced natural objects, and sacrificed to invisible spirits. It would seem that the people had no images of their deities. Heroes and ancestors became gods after death. The popular belief ran to the doctrine of immortality and a spiritual state superior to life on the earth. In communication with the gods priests were necessary. These had the ability to know the will and purpose of the invisible powers. They had a share in the divine nature, and might accomplish the same wonders as the gods themselves.

Religious beliefs and usages; stoical courage.

Practically, this paganism had a certain effect on the moral character of the people. Courage was enjoined on all warriors, especially on the priests. Self-restraint was also taught as a quality of greatness. The doctrine of the stoical

endurance of pain—even of torture—was insisted on. The brave man would suffer himself to be consumed by fire and utter no word. This disposition was coupled, of course, with the spirit of revenge—in all of which qualities and theory of life the likeness of the Maoris to the North American Indians is sufficiently distinct.

Among the natives of these islands there were aforetime many customs, the origin of which might be difficult to discover. One of these was the priestly ceremony which was performed for infants in the first month of life. The priest of the tribe, either the chief or some other, must come to the house where the new-born was and perform a ceremony of christening. This was effected with a kind of baptism. The priest would sprinkle the infant, or sometimes immerse its body in water. This done, he compelled the infant to swallow some pebbles, for by this means the heart of the child would be made enduring, hard, capable of the great virtue of revenge!

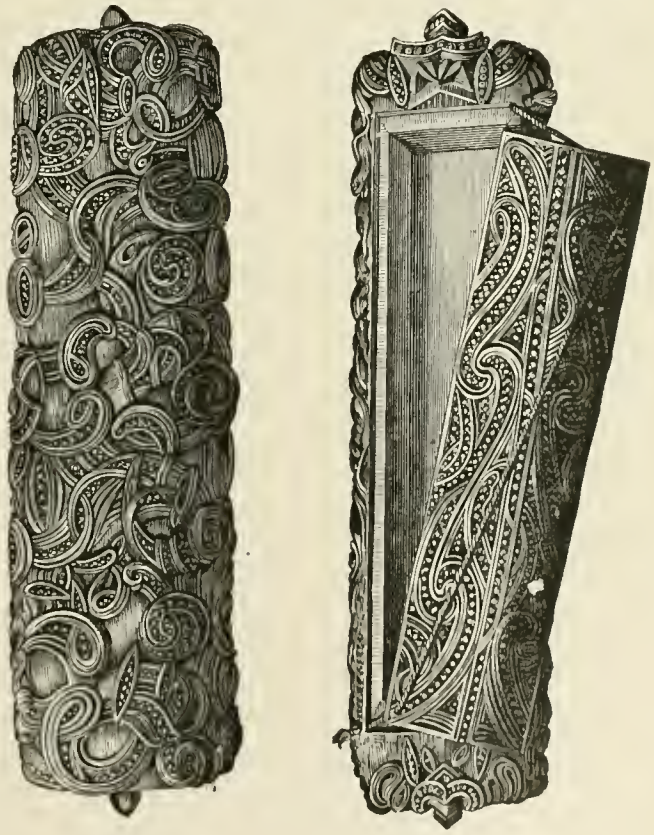
Ceremony of pagan christening.

On the coming of Europeans into New Zealand the inhabitants were found to be of a warlike spirit. The tribes were in constant broils and hostilities. The feuds among them were deadly, and persisted in from age to age. The tribesmen had each their fortified villages, which they built in defensible situations, and to these they retired as to strongholds. When European influence became predominant, and when Christianity rose over the native paganism, the wars of the islanders were abated and the people lived more at large through the country. We should not fail to note that the two principal motives of carrying on the fierce wars which formerly prevailed in the islands were the desire to reduce the enemy to slavery or to capture his braves for the man-feast.

Condition of the Maoris when discovered by Europeans.

Within the last half century the modification in the life and customs of the Maoris has been well marked. The race itself, however, has not been greatly changed by the advent of Europeans into the islands. There are probably at the present time about fifty thousand native inhabitants in New Zealand. The tribes have wasted a good deal, perhaps one half, in the presence and under the

The race modified and reduced by conquest.



ENGRAVED CHESTS OF NEW ZEALANDERS.

invasion of the superior races. Of foreigners, there are certainly more than half a million, gathered principally from England, Scotland, and Ireland. There are thus about ten of Europeans and their descendants to one of the aborigines of the country. The latter stand off with ill-concealed repugnance from the progressive race, somewhat as the Indians of our West do from the White man's town and emigrant train.

Point of observation transferred to the Americas.

It is fitting, perhaps, that we should conclude our survey of the Polynesians with this extreme part of the earth. We have now followed the Brown races of mankind not only throughout Central, Eastern, and Northern Asia, not only through the Indonesian parts and dependencies of the Asiatic continent, not only through the extreme northeast, where Asia reaches out in broken fragments and peninsulas, to America and America to her—but also through the vast extent of that oceanic region where the Polynesian Mongoloids have distributed themselves. We thus complete our survey of the Brown races so far as Asia and the Pacific are concerned, and are ready to advance upon the westernmost parts of the three Americas. Not without a sentiment of the backward look, not without certain regrets and longings with respect to the character and civilization of those peoples who have so long occupied our attention, do we at last take our leave of them, of their ancient seats and peculiar developments, to find the extreme ramifications of the same races on the shores and plains, on the mountain slopes, and by the great rivers of the New World.

RACE CHART NO. 6.

EXPLANATION.

In this Chart, the general distribution of the native races of North America is shown. The points of origin are on the west, and the dispersion is almost uniformly in a southeasterly direction. It is believed that there were at least three lines of race-life touching our western shores in the prehistoric ages. The first of these, in the extreme northwest, was the stem of the Orarians, entering the continent in the peninsula of Alaska. The second line came by way of the Aleutian Islands, and the third by way of the Sandwich Islands (Hawaii), passing, by a span of more than two thousand miles, to the western coast of Mexico.

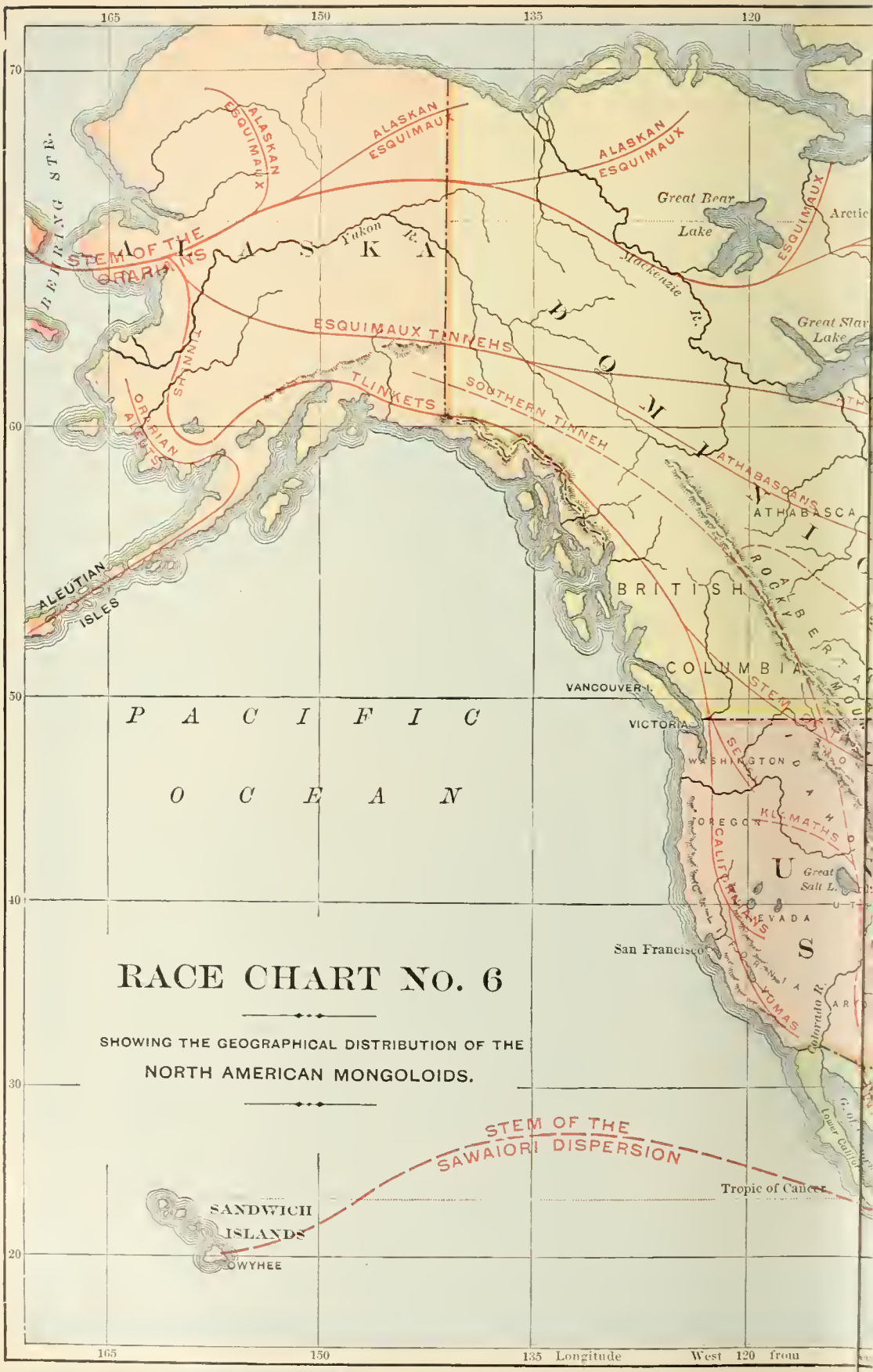
The first of these lines is that which bears the Esquimaux and their cognate races in the far northwest. This stem extends coastwise through all the northern parts of North America, the race, in its principal developments, being always near the sea. We find the Eastern Esquimaux extending into the peninsular region north of Hudson Bay, and thence through Baffin Land to Davis Strait, and, finally, to Greenland. The stem of the Southeastern Esquimaux reaches around Hudson Bay on the south, and extends, in several divisions, to the extremes of Labrador.

The Esquimau Tinnehs develop as a mixed race through Central British America, and are represented at the eastern extremes by the Athabascans of the Upper Mackenzie. Another division of the Tinnehs reaches coastwise down the west of our continent to the United States. On this stem we have the Nahuatl races; also, the Selish and the Californians.

The Nahuatl division develops, in the Central United States, into great races, such as the Osages, the Comanches, the Apaches, and, still further south, in Mexico, into the famous Toltecs, Aztecs, Ottomies, etc. The Toltec branch reaches down into Central America, and ultimately into South America, presenting, in this Chart, the Mayas of Yucatan, the Nahoes, the Quiches, the Chontals, etc. On the Osage line, we have the well-known races of Choctaws and Natchez.

On the stem of the Sawaori dispersion, we have the Chichimecs of Mexico. This stock appears to have migrated far to the north, and to have contributed the southern Tinnehs of British Columbia. From this branch, the stem bends backward into the United States, contributing the great races of the Dakotas, the Sioux, the Ojibways, the Winnebagoes, and, in general, the Algonquin Indians.

Our natives of the old Eastern United States were all developed on the Algonquin stem. Such were the Iroquois, the Six Nations of New York, the Abenakis, the Delawares, the Cherokees, the Creeks, the Chickasaws, the Seminoles, the Miamis, etc. In many parts, these distributions are still somewhat conjectural; but the leading ethnic dispersions were as indicated on the Chart. (For the connection of this Chart with the general scheme of mankind, see Race Chart No. 1, at "Stem of the North American Mongoloids.")


RACE CHART No. 6
SHOWING THE GEOGRAPHICAL DISTRIBUTION OF THE
NORTH AMERICAN MONGOLOIDS.
ALASKAN ESQUIMAUX
ESQUIMAUX
STEM OF THE ORARIANS
ESQUIMAUX TINNEHS
TLINKETS
SOUTHERN TINNEH
ATHABASCANS
ATHABASCA
SKINNI
ORARIAN
ALEUTS
ALEUTIAN ISLES
BERING STR.
Yukon R.
Mackenzie R.
Great Bear Lake
Great Slave Lake
Arctic
BRITISH COLUMBIA
VANCOUVER I.
VICTORIA
WASHINGTON
OREGON
KLAMATHS
CALIFORNIANS
YUMAS
NEVADA
Great Salt L.
San Francisco
Colorado R.
Lower California
G. of
PACIFIC OCEAN
STEM OF THE SAWAIORI DISPERSION
Tropic of Cancer
SANDWICH ISLANDS
OWYHEE
165
150
135
120
70
60
50
40
30
20
Longitude West from

105
90
75
60
70
60
50
40
30
20
BAFFIN LAND
GREENLAND
DAVIS STRAIT
STEM OF NORTHEASTERN ESQUIMAUX
EASTERN ESQUIMAUX DISTRIBUTION
ESQUIMAUX
STEM OF GREENLAND ESQUIMAUX
Hudson Str.
HUDSON BAY
LABRADOR
STEM OF SOUTHEASTERN ESQUIMAUX
James Bay
ESQUIMAUX
ESQUIMAUX
Athabasca L.
SCANS
ASSINIBOIA
SASKATCHEWAN
MANITOBA
L. Winnipeg
SIOUX
CREE
QUEBEC
NEWFOUNDLAND
L. Superior
QUEBEC
Montreal
OTTAWA
St. Lawrence R.
NEW BRUNSWICK
NOVA SCOTIA
TORONTO
Ontario
Erie
Michigan
Chicago
Boston
New York
Philadelphia
WASHINGTON
NORTH DAKOTA
SOUTH DAKOTA
Missouri R.
Lake City
Denver
COLORADO
Kansas City
St. Louis
Ohio R.
INDIAN TER.
Red R.
TEXAS
Atlanta
Charleston
New Orleans
Mississippi R.
Rio Grande
ATLANTIC OCEAN
BERMUDA IS.
GULF OF MEXICO
BAHAMA IS.
WEST INDIA ISLANDS
HAVANA
CUBA
PORTO RICO
HAYTI
JAMAICA
MEXICO
YUCATAN
BELIZE
GUATEMALA
HONDURAS
CARIBBEAN SEA
ALGONQUINS
MIAMIS
MOHICANS
MASSACHUSETS
ABENAKIS
DELAWARES
SHAWANOES
CHEROKEES
CREEKS
CHICKASAWS
CHOCTAWS
SEMINOLES
FLORIDA
ATCHELAS
LIPANS
COMANCHES
TOLTECS
AZTECS
TOTONICS
TOMIES
MAYAS
QUICHES
CHONTALS
CUNAHOS
Greenwich
E. F. Fisk, Engr. N. Y.

IV.—American Mongoloids.

BOOK XXVII.—NORTHERN ABORIGINES.

Chapter CLXX.—The Esquimaux.

N the following pages we are to consider the native races of the American continents. There is hardly any longer doubt as to the ethnic relationship of these races and their connection with the peoples of Asia and Oceanica. The testimony of many sciences—linguistics, archæology, traditions, and especially ethnology proper—points uniformly to the Asiatic and Pacific derivation of the ancestors of those widely distributed races extending northward and southward from the Arctic archipelago to the straits of Magellan, and westward and eastward from the Alaskan peninsula to Pernambuco.

Asiatic derivation of the native American races.

The space which we shall devote to these American races is relatively less than that already given to many other divisions of mankind not more populous and, perhaps, not more important in the general scheme of the human family. But we are here upon ground already traversed to greater or less extent by American readers. The Indian races of North America and the natives of our southern continent have received a large share of attention at the hands of historians, antiquarians, and ethnologists. The increasing learning of the age does not add greatly to our information with respect to our aborigines. Since the pictured pages of Schoolcraft and the profounder investigations of Morgan have been given to the English-speaking race, not much remains for subsequent inquiry relative to the institutions, manners, character, and life of the North American natives. The wide dissemination of the works of such writers, and the presence in the western parts of our country of great numbers of the aborigines who may be visited, known, and

Reasons for brevity in considering our natives.

studied by travelers, soldiers, and scholars, has made it unnecessary to bestow upon the Indian races so large an amount of attention and criticism as the subject would otherwise have demanded.

The American distribution from west to east.

By common consent the ethnic history of our American continents should begin from the West. It is evident that the American Mongoloids—for so we may designate the aboriginal nations of the New World—are connected by race, affinity, and descent with the Asiatic and Polynesian Mongoloids whom we have considered in the preceding book. It is from our western shores that we must follow inland, even to the Atlantic coast, the lines of that race dispersion by which our aborigines were distributed to the places in which they were found by the European adventurers of the sixteenth and seventeenth centuries.

As we have frequently indicated in preceding parts of the present work, the routes by which Asiatics and Polynesians came to America in the prehistoric ages were two in number, or, at most, four. One of these was Siberian and the other Polynesian. The Siberian lines appear to have gone the one by way of Behring strait, and the other through the Aleutian islands. The Polynesian line seems to have divided, sending one branch through Lower Polynesia against the central western coast of South America, while the upper, or western branch, was directed by way of the Sandwich islands to Mexico and Central America. Our western coasts having thus been reached by branches of the Mongoloid stock, the rest may be easily apprehended—easily, because the distribution of barbarous tribes through our continents from west to east was in no wise difficult after they were once well established along the western shores.

Routes of ethnic progress to the Americas.

ALASKAN LANDSCAPE.—THE DAVIDSON GLACIER.—Drawn by Ruffe, from a photograph.

Point from which to consider the Indian races.

It is, perhaps, a matter of little importance from which part of our continents we begin our inquiry. On the whole, the peninsula of Alaska furnishes the

most rational point of departure. The student and reader should remember in this connection to what a surprising reach Alaska extends westward toward the Siberian projection of Asia. It is only necessary that this be impressed upon the attention of the inquirer, with the statement that the westward stretch of territories now belonging to the United States is as great from the meridian of Lower California as is the eastward stretch from the same meridian to Cape Cod!

Let us then take our station in the extreme northwestern part of North America, and begin our inquiry respecting the native races of the continent. We here come into contact with two branches, or divisions, of mankind. The most northernly are the Esquimaux, while those to the south, approximating the 60th parallel of north latitude, we may call by the general name of Indians.

In the classification of races the name Orarians, or Coast peoples, is applied to all the Alaskans of whatsoever stock. This ethnic term has been coined to indicate the disposition of the Esquimaux, and of the Indians as well, in this part of the world to dwell on the ocean *shores* rather than in the interior. The general name for the Indian races of the north, lying between Hudson bay and Lower Alaska, is the Tinneh. Of these, we shall speak more at length in the following chapter.

Classification into Orarians and Tinneh.

For the present we confine our attention to the Esquimaux. These are the most widely distributed aboriginal people in the world. Their domains extend from Eastern Greenland, westward through the whole of the Arctic region of North America, and as we have seen, into the adjacent parts of Asia. The length of the distribution—though the breadth be narrow—is fully three thousand two hundred miles.

Wide distribution of the Esquimaux; the name.

ALASKAN CHIEFTAIN—TYPE.
Drawn by Thiriat, from a photograph.

The name Esquimaux was given long ago to the people under consideration by the Indian races of North America. The Indians were accustomed to name people and things according to fitness. The Ojibwas called their northern neighbors the *Askimeg*. The Abenakis pronounced it the *Eskimatsic*. Perhaps all of the Indian tribes of the north thus described the Orarians as the "people

who ate their meat raw;" for such is the meaning of the term. As to the Esquimaux themselves, they took the name of Innuit, signifying men, or people. It has been the wont of nearly all the barbarians to assert their dignity by calling the people of their own tribe, as if by preëminence, *the men*.

Divisions and emplacement of the Esquimaux.

We may here glance at the distribution of the Esquimaux. Of these there are at least three great groups. First, we find in Alaska, far to the north and west, and extending eastward along the shore of the Arctic to about the 125th meridian W. from Greenwich, the Western Esquimaux. Beginning at the point just named, and running eastward with the entire Arctic shores and across the Hudson bay somewhat southeastwardly to Labrador, we find the Eastern Esquimaux.

The territories of this division extend through about seventy degrees of longitude. As we journey eastward the race dips somewhat to the south. In the far west the southern border of the Esquimaux dispersion is about the sixtieth parallel of latitude, while on the coast of Labrador the people of this race are found as far south as 50° N. This difference, however, represents very little divergence in the isothermal lines, for the northeastern coast of America is colder by much than the northwestern. It has been found that the southern range of the Esquimaux is coïncident, or nearly so, with the range of the seal; that is, as far as the ocean ices permit the seals to collect in colonies.

Outskirts of the dispersion; the seven groups.

Besides the Western and Eastern Esquimaux, belonging to the northernmost parts of North America, we have the third division, or Greenland Esquimaux, covering the western coast of Greenland as far north as human habitation is possible, and extending sparsely to the eastern shores of the peninsula. This, however, is the uttermost dispersion of the Esquimaux to the east. Europe knows them not. Northeastern Asia, as we have seen, knows them to a certain limited degree. The race as a whole is emplaced from the land of the Chuk-chees and the Koriaks to the coasts of Greenland, and southward to the point from which the explorer in northern Newfoundland looks over into Labrador.

Ethnologists have subdivided the race into seven groups of tribes. Three of these belong to Greenland. The fourth includes the Esquimaux of Labrador. The fifth group lies around Hudson's bay. The sixth extends from this region to the westernmost parts of Alaska, while the seventh includes the Asiatic division of the race.

Strange configuration of Esquiman territories.

The Indians in naming the Esquimaux the eaters of raw meat spoke not more wisely than modern ethnology in calling them the Peoples of the Shore, or Orarians. This attribute of character defines them equally well, for it is the peculiarity of the race that it confines itself to the coast lines of the North. The Esquimaux shun the interior. Their manner of life limits them to a narrow strip along the Arctic ocean and other seas bordering our continents toward the pole. They hardly wander beyond this limited range. Even when trade and adventure carry them to short distances from the shore they quickly return to a habitat which is as natural to them as certain waters are to certain kinds of fishes. The breadth of the coast occupied by the race is no more than twenty or thirty miles, and yet this narrow serpentine strip of frozen coast extends from west to east through a distance of

SCENE IN ESQUIMAU LAND.—HANS DISCOVERING THE VESSELS OF HAYES.—Drawn by A. de Neuville, from a description.

more than three thousand miles! Certainly the territory of no other division of the human race has so remarkable an extent and configuration.

The resources of this long, crooked ribbon of Arctic shore are well known. First of all, there are the gifts of the sea—the Arctic fishes that frequent this coast, and the seals which are really the great resource of the Esquimaux. As to vegetation, that is so meager as to be almost disregarded. No other people depend so little upon the resources of the earth for food. As to land animals, the reindeer is the great resource and reliance of the Esquimaux. Finally, we should mention the blubber of the whale and the flesh of that animal, which the people regard as best to the taste and most desirable of all their food.

The sea furnishes the means of subsistence.

It will readily be seen that to procure a supply of these articles the race depending upon them must confine itself to the coast. The prehistoric races of Denmark, who left behind them as the evidence of their existence the kitchen-middens and shell mounds, were not more limited to the range of a few miles from the sea than are the Esquimaux.

Coast habitat determines subsistence and government.

Several peculiar features of barbarous life have arisen from the anomalous geographical situation of the Esquimaux. The first of these is the absence of civil or tribal government. It would appear that the distribution of the people sparsely along the coast through a great distance has prevented organization under chiefs or kings. It may be said that the country is too much attenuated to admit of civil order. Consequently the family organization is the only one recognized. Sometimes a strong man,

WILD REINDEER.—Drawn by O. de Penne, from life.

or leader, will gain the ascendency of his village, and many will rely upon him and to a certain extent acknowledge his authority. This generally happens during the winter season, when the inhabitants from a considerable distance gather in a single village. With the return of summer the establishment breaks up and the "government" disappears.

WINTER HOUSES OF THE ESQUIMAUX.

Another feature which depends upon the Esquimau situation is the absence of war. The extent of territorial line between one community and the next is so narrow as scarcely to permit of tribal quarrels. It would appear that the warlike disposition is not wanting, but this temper is not favored or inflamed by the conditions which in the open interior give rise to hostility.

War impracticable from situation; the marriage laws.

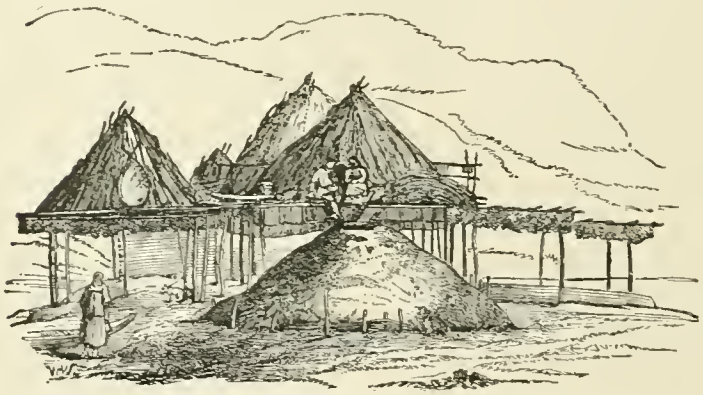
The Esquimau family is generally monogamous, but polygamy is permitted. The reader will understand that words defining the relations of society among a civilized people lose their distinctness when applied to barbarians. Thus, for instance, marriage and divorce among the Esquimaux stand for facts very different from the legal and definite institutions of civilized society. With the Esquimaux the man may put away his wife and take another at will. It is also evident that an ancient usage of polyandry still infects the social life of this people. There is a disposition to establish the laws of descent on the female side, though the other usage prevails.

The young Esquimau, having selected his wife, begins to live after the manner of his father. If it is the summer season he makes for himself, of the skins of

animals, a conical tent, and there he establishes his abode. With the approach of winter he must, however, have a house or den of a more substantial character. He selects for this purpose a place in some village near the coast and there makes an excavation in the earth. He walls this up with stone, and on coming to the surface extends his structure somewhat above it. He then covers the exposed parts with a thick layer of turf and earth.

Houses and housebuilding; animal food essential.

The summer abode is constructed of a framework of light timbers or of whalebones, bound together with thongs and set up in the form of a circular tent. The Esquimau hut differs in shape from that of the North American Indian in being convex on the top instead of conical. Over the framework is spread and fastened a layer of hides, stripped from the arctic animals. Toward the south or the southeast an opening is left for a door, and the Esquimau family is gathered within. Here during the summer months they pass their time sallying forth to fish and to hunt. Perhaps no people, savage or civilized, take a larger per cent of animal food. The exigency of the situation makes it so. Nature, regarded as the mother of vegetation, is here sterile. There are small fruits and berries of quick growth and a few varieties of stunted vegetables, but the great resource is the animal life which may be drawn from the waters or taken from the rocks.



HOUSES OF ASIATIC ORARIANS.

Of the winter abodes of the Esquimaux there are several other varieties. The first of these is the snow house, or ice dwelling, which the inhabitants enter at the beginning of the season of rigor. It has the same general form with the summer hut above described, but instead of skins for an outer covering the conical wall is made of snow or ice. The former is said to produce the warmer inclosure, but the latter is more substantial and durable. In building a snow hut, the snow is heaped up and molded into a wall by the builder until it is brought to a compact arch at the top. The ice imployed in like manner is laid up in blocks until the structure is complete. The hut thus produced is exceedingly picturesque. It gleams in the low, slanting arctic sunlight. The wall is generally transparent, and the movements of the inhabitants within can be seen with perfect distinctness from without. The huts have the shape of the straw beehives formerly in use throughout Europe. They are of different sizes; for the Esquimaux are a sociable folk, and much disposed to live in groups. Several families frequently combine in the making of a hut large enough for the accommodation of all.

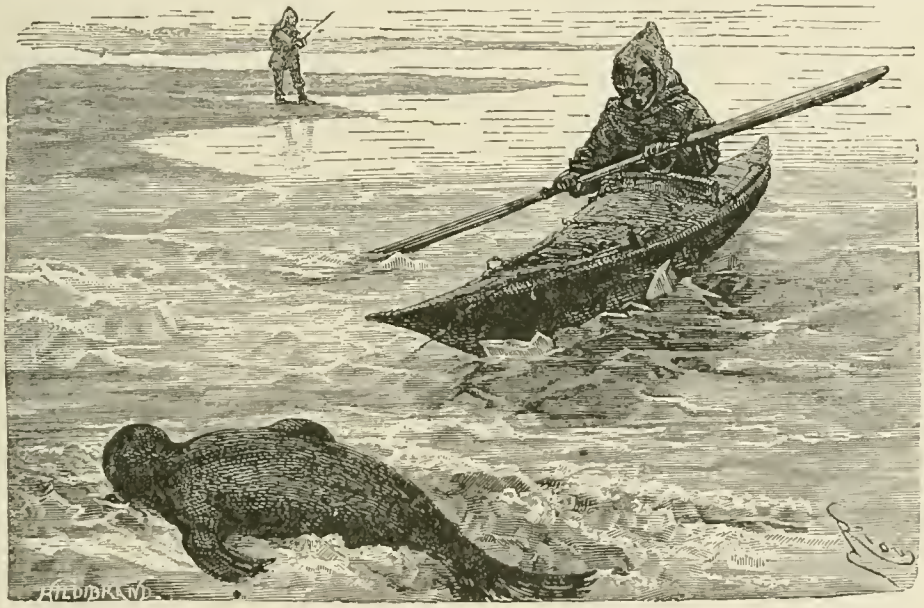
Method of building the snow houses.

In the New World, within the arctic circle, and even far below that line, the same manner of life is pursued as in Greenland and Northern Asia. The

Innuit habitations of arctic America are like those described above, at any rate as far west as the Rocky mountains. It has been observed, however, that west of this meridian the Innuit habitations take another form. The inhabitants in the extremes of Northwestern North America prefer to build their houses in the ground, or at least to construct them of earthy materials. In Kamchatka this plan of structure is, as we have seen, almost universal. A square cavity, some six feet in depth, is excavated in the earth. Wooden posts are set in the ground, in the bottom, and on these joists are laid to support the roof. A wicker work of reeds and twigs is then used for thatch between the beams, and over all a thick layer of turf is spread. This roof is above the surface of the ground, so that the hut presents the appearance of a mound, having an aperture in the center, out of which issues the smoke of the subterranean abode, and through which a small amount of light is admitted below.

Innuit habitations of the Northwest.

The entrance is effected at one end, or side, by means of a trench, or sunken passway, which approaches the floor of the hut on a level with it. Nearly all of the Esquimau abodes west of the upper spurs of the Rocky mountains are of the pattern here described. Those east of this meridian are built of snow or ice above ground, and most of them melt away with the coming of spring.



HUNTING SEALS.—Drawn by Rion.

It has been noted by travelers that the inhabitants of these abodes take little pains to relieve them of accumulating filth and waste materials of the family. As a consequence, the residence by the beginning of spring has become exceedingly contaminated, and would be intolerable but for the rigor of the climate.

The house of the Esquimau is scarcely provided with any means of ventilation or for the admission of light. Everything depends upon the arrangement within. At one side of the den is set a broad bench. Here the occupants of the hut sit, eat, and sleep by turns. The manner of life would be intolerable to human

Interior arrangement of Esquimau dwellings.

beings accustomed to a plentiful supply of fresh air. The Esquimaux, however, are able to dwell in their unventilated abodes and to live on animal food for several months together—this, with only occasional sallies into the open air.

Such is the climate to which they are exposed that great quantities of heavy food must be taken in order to support life, and it is the common manner of the Esquimaux to gorge themselves to utter repletion. Especially do the chief men keep themselves, by the hands of servants, actually filled with fatty substances derived from fishes and hot-blooded animals. Adventurers from the South among the Esquimaux have been astounded at the extent of their eating. It is not an uncommon thing for a man of this race to consume *ten pounds* of animal food in a single day! Dr. Kane has recorded his astonishment at the coarse gluttony by which the fires of life are kept a burning.

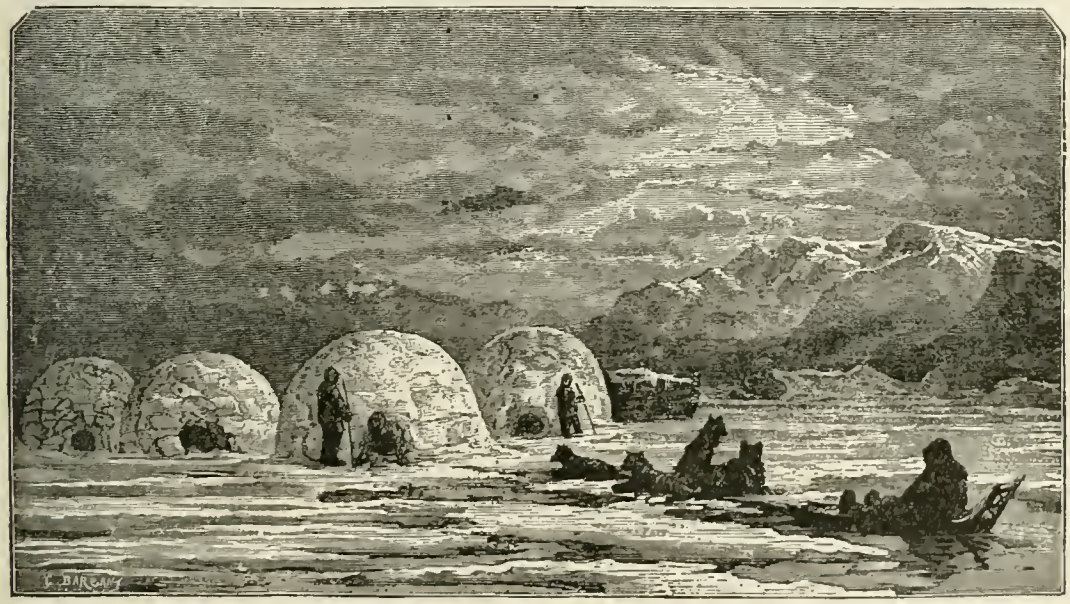
Necessity for heavy food; eating fat.

Cooking, in so far as it is practiced among them, is of the filthiest, lowest order. Fire is not usually applied to the pots which contain the food. Stones are heated and thrown into the water where the flesh or fish is to be boiled. Otherwise the meats are broiled in the fire. No pains are taken whatever as to cleanliness. Soot, ashes, and dirt are mixed with everything that has passed through the semblance of cooking. Nor can the traveler, until he has long been schooled to the disgusting ceremonial of the hut, induce himself to eat at all.

Filthy cookery; stuffing with blubber.

INTERIOR OF ESQUIMAU HUT.—Drawn by Stahl, after Dr. Kane.

Nothing is more common than to see one of the principal men in an Esquimau hovel, sitting inclined backwards, in a state of beastly torpor from excess of food. He partly wakens at intervals, but his wife or the servants, who are observing his comfort, immediately begin to stuff into his jaws great masses of raw fish or fat meat. This he half-unconsciously chews and swallows as fast as his stomach will admit more. Thus, for a long time together, he sleeps and wakes, grunting out his satisfaction at the constant stuffing to which he is subjected. All the surroundings of the hut are filthy in the last degree, and a true notion of the bestial manners of the inhabitants, especially in the manner of eating, can hardly be conveyed by language.



ESQUIMAU SNOW HUTS.—Drawn by Riou.

Great is the difficulty of obtaining water sufficient for the purposes of life in these high latitudes. Ice and snow are abundant, but the artificial heat necessary for reducing these to the liquid form is with the Esquimaux the great difficulty. It might even constitute some excuse for their filthiness, that the water necessary for washing is not easily obtained. Something, of course, must be had for drink, and this is produced by melting in the huts. But the drinking of blood is by no means an uncommon method of slaking thirst.

Water hard to obtain; ice aggravates thirst.

It has been noticed in all countries having a rigorous climate that the use of ice and snow, in the attempt to alleviate the natural want of water, is rather an aggravation of the trouble than otherwise. Dr. Kane and all other arctic explorers have found it necessary to forbid their men to eat snow or ice in the hope of assuaging thirst. The natural reaction of the organs under the touch of anything so cold as ice creates unnatural heat, and aggravates the very evil which it would allay.

We remark the good fortune of the Esquimaux is in having a plentiful supply of oil with which to replenish their lamps and produce such artificial heat as the actual purposes of life require. As

Methods of heating, natural and artificial.

a rule, however, the Esquimaux do not use artificial warmth for their bodies. In this respect they trust wholly to the natural heat of the body and the protection afforded by their clothing and the walls of their huts. It appears from correct observation that no rigor of the climate is too great to be withstood by these people so long as they are able to fill themselves with the tallow of reindeer or the blubber of walrus, and to keep themselves within their hovels.

ESQUIMAU SLEDGE PARTY (PORT FOULKE).—Drawn by A. de Neuville, from a description.

The Esquimau hut abounds in implements. The manner of life provokes the invention and use of all kinds of weapons, and even many kinds of tools. The bow and arrow is in universal use. In the combat with the walrus and the seal the harpoon and the spear are the weapons employed. The people use fishhooks and nets, but the latter are not of much avail in waters generally frozen. Nearly all varieties of fish are taken singly, by means of the hook and line, or spear. A good many of the Esquimau implements have respect directly to the climate, such as snow-knives, ice chisels, snow shovels, and the like. In the manufacture of their implements the people employ both stone and metal, though the latter is only sparingly used. Meteoric iron is the principal metallic resource. Knives and adzes and drills are generally of stone. Bone needles and scrapers and spoons of horn are found in almost every hut. The water vessels are made of sealskin. In rare instances ivory and some other of the finer materials are used in the fabrication of tools and ornaments. In an Esquimau house which was visited and examined by Dr. Kane the following articles were noted: a sort

Implements and utensils of the Esquimau hut.

of bucket, made of sealskin; a lamp, formed of the shoulder-blade of a walrus; a flat stone, used for melting snow; a lance head, fastened to a line, for use against the walrus; a rack for supporting clothes; and the skins and furs worn by the family.

Training and working of sledge dogs.

The taming and training of dogs by the Esquimaux is a well-known circumstance of their common life. The dog is almost the only domesticated animal. He is taught to draw the rude sledge of his master, and is lashed and whipped into action, after the manner employed with oxen or horses in other countries. The animals are hitched to the sledges by means of a collar about the neck and a rude rope which passes down therefrom and between the legs to its attachment with the sledge. The dogs work abreast, and are able to make considerable speed when not overloaded. They thus subserve the double purpose of draft animals and hunters. The dogs so employed are large and strong, and if allowed to suffer from hunger become dangerous, even to their masters. The Esquimaux have not been able to substitute any other motive power, and a half dozen dogs are essential to every householder who owns a sledge. During the winter months dogs crowd down into the passage way leading to the interior of the hut; but in summer time they come out and may be seen lying in the cold sunshine on the roof.

Materials of Esquimau clothing and style of dress.

The clothes of the Esquimaux are fabricated almost exclusively of native materials; that is, of the skins of reindeer, seals, and birds. Textile fabrics are almost unknown. The skins used for clothing are cut into shape and stitched together with the sinews of animals. The great desideratum is warmth, and, fortunately, for the people, the abundant furs and thick skins of the arctic regions furnish the best materials for protection. The under-garments are made of birdskins or the skins of smaller animals, with the feathers or fur turned next to the body. The outer garment of the man consists of an overcoat, almost as long as the person wearing it, and having a sort of hood at the top, which may be drawn over the head in place of a cap. The legs are incased in breeches made out of skins, with the fur turned inward. In the more rigorous weather the garments are doubled. Leather made from sealskin is manufactured into smooth, coarse boots.

Woman's dress and manner of life; ornaments.

The general attire of the women is like that of the men. In inclement weather, when the hunters are abroad, they have a kind of leathern coat, made from sealskins, to protect them from the blast. With an abundance of carbonaceous food and a reasonable amount of exercise people once inured to the arctic climate, and clad in such garments as are here described, can hardly perish by freezing. To the dress above described the Esquimaux add certain rude ornaments, some of which are worn in the lips and others in the cheeks. For this purpose it is customary to bore holes through the lips and cheeks in infancy, to receive and hold the barbaric jewels with which, in adult life, the people are expected to adorn themselves. The ornaments thus worn are generally of polished stone or bone. Sometimes, however, bits of parti-colored fur or the teeth of wolves and foxes are inserted instead of the more elaborate ornaments.

So far as the industrial arts exist among them, the same are carried on by the Esquimau women. The dressing

of hides, the preparation of clothing and food, and generally the gathering of wood, timber, and whalebone is their work. In the underground Esquimau houses there is frequently a kind of cellar beneath the principal apartment, which is packed full of meats and fish. It is allowed to freeze in packing, and is mixed with snow for this purpose. All kinds of flesh, blubber, and fish are packed together in this apartment, which is made as large as possible, and filled full against the exigencies of the winter. A kind of trap-door opens into the basement, into which the woman of the house enters and tears off enough of the frozen material for current uses. One of these subterranean meat houses was examined by Sir Edwin Belcher, who estimated the quantity of meat and fish frozen down therein at over seventy-one thousand pounds. It does not appear that the Esquimaux share with their fellow-barbarians of the North American woods that improvidence and neglect of preparation, on account of which whole tribes of the latter have been frequently brought to the verge of extinction by famine.

Industrial arts; treasures of the basement.

ESQUIMAU FAMILY—TYPES AND COSTUMES.—Drawn by A. de Neuville, after Captain Graah.

As to family economy, the Esquimau goes no further than the law of necessity. What he must, he does. Necessity compels him to provide for the coming winter. This he must do or perish. Accordingly, in the summer season, he plies his vocation as hunter and fisherman. If he has the good fortune to slay a reindeer or take a seal he puts away, by rude preservation, a portion for his winter supply. The

Esquimaux more provident than American Indians.

capture of a whale is the great event of Esquimau adventure. Upon this not only the food supply partly depends, but more particularly the supply of fuel and light. These must come from the blubber of the whale. In every winter den large lamps are hung up and supplied with wicks made out of moss. The lamps are fed with whale oil, and by this means the apartment is both lighted and warmed. To the wants of the family must be added those of the voracious dogs.

Esquimau language developed into polysyllabic form.

If the Esquimau race be excluded from Europe, so also is the language of that race set off from all Aryan affinities. The dialects of the Orarians, extending through so vast a distance from east to west, are clearly but so many varieties of the common tongue. It has its affinity and derivation exclusively with the Asiatic branch of human speech. The language was originally monosyllabic; but the agglutinative process has gone on until a highly polysyllabic character has been developed. No other variety of speech, indeed, better represents the process of juxtaposition for the purpose of expressing compound ideas. There is scarcely a limit to the formation of words in Esquimau, many of which are of prodigious length. The parts, however, retain their original meanings, so that the result is virtually a periphrasis, having the force of a sentence. Travelers and scholars are astonished at the facility with which the natives combine many single words into compound expressions. In such forms of speech there is also the Asiatic inversion which places the modifying part after the part modified, and reserves the verbal parts for the end.

As to literature, the Esquimaux have not advanced beyond the stage of folklore and legend. In Greenland the natives have been taught the rudiments of learning by the Christian missionaries, and the mental products of the race are beginning to be reduced to writing and critical examination. The Danish scholars have made several publications of the native lore, including the works of two or three recent Esquimau authors. Such works are partly narrative and partly biographical, relating to the explorations of White men in the northern regions.

Folklore and legendary premonitions of literature.

On the whole, the intelligence of this people is superior to that of most of the barbarous races. They are not equal in natural endowments to the better classes of Polynesians, but are greatly superior to North American savages and such oceanic peoples as the Fijians and the Maoris. The Esquimaux have an aptitude for music. They sing many plaintive songs and indulge in spirited dances. They have the barbarian passion for games of chance, but are not given to gambling to any great degree. They are little disposed to restraint, and enter into contracts with great reluctance. There is much native honor among the people. They have their usages, which have taken the force of law. He who gathers simple property, such as wood or game, lays a stone upon it, and that secures his right. Where several hunters take the same animal the game is equitably divided among them. As a rule, he who first sights the prey has priority of right.

Intellectual and moral characteristics.

As for the rest, the morality of the race is of a low order. The people are given to lying and deceit. The social virtues hardly exist among them. There is a certain public code which protects the rude society, but the private life of the

people is corrupted with all manner of social license and vice. The Esquimau women are hardly subject to shame. They expose their persons, and have little regard for that modesty which may be considered the first requisite of womanhood.

The Esquimaux believe that the world is governed by spirits. These are localized, and are known by the name of *Inuas*. Each inua belongs to a certain place, and has control of that place and its affairs. The belief prevails that the world is reared on pillars, and that there is another world overhead of which the visible sky is the floor. Thither the souls of the dead go after death. Mythology is busy in this Northern mind. Up above the sky is a land where the inhabitants play a game in which the head of a walrus is used for a ball. This sport makes the sky shine: the aurora borealis! The seers, or wizards, are they who mediate between the prevailing spirits and men. The wizards are wise, and know how worship and sacrifice ought to be conducted. They are able to deliver in times of famine and pestilence. As to rewards and punishments, that belongs to this life. After death all alike go to the land of spirits.

HERD OF WALRUSES ON ICE FIELD.

Esquimau theory of the other world.

The ethnic characteristics of the Esquimaux have been many times described. They are a people of low stature, but among some of the tribes men of the average height are seen. As we have remarked in describing the Finns and Lapps, the manner of dress gives to these people a short and stocky appearance. Though the stature of the men does not greatly exceed five feet, they are, nevertheless, strongly and firmly

Physical features of the race; mirthfulness.

ESQUIMAUX OF LABRADOR—TYPES.

ESQUIMAUX OF HUDSON BAY—TYPES.

built. The shoulders are broad, and the neck stout and round. The head is of that middle form called mesocephalic. The face is of that broad, flat character which we have found uniformly through the northern parts of Asia and Europe. The forehead is broad and low. The cheeks are full, protuberant, and fat. The nose is low and broad at the bridge. The eyes are black, and are placed obliquely in the visage. The hair is coarse and black. The beard of men is scant, or altogether wanting, though the mustache grows to considerable length. The complexion is a reddish brown, grading off toward that of the White races. In the case of young people, and girls in particular, the flush of the blood may be seen under the cuticle. The countenance as a whole is not displeasing. The people universally are given to laughing, and this with little provocation to mirth. Hardly can the stranger have any communication with the natives without exciting them to a broad and somewhat mechanical smile.

ESQUIMAU WOMAN—TYPE.

Fortunately for the Esquimaux, nature has provided them with the means of abundant clothing. The reindeer, the bear, the fox, and especially the seal, give up their hides for the protection of the bodies of the hunter and his family. An abundance of warm clothing drawn closely to

the person and over the head is a necessity of the arctic situation. The apparel of men is not much different from that of women. The latter, however, ornament their garments with the feathers of the eider duck, and color the leather which they use for boots, jackets, and trousers. In making garments, the same are manufactured partly with the fur inside, but for summer wear the skin is reversed, putting the fur outside. Great skill and not a little taste are manifested by the Esquimau women in the manufacture of garments; but the appearance of either sex in full dress is heavy; the dress gives a dwarfish look to the wearer. The person appears of the same size from head to foot.

Materials and styles of clothing.

As we have said above, the Greenland Esquimaux are superior in character and attainments to those of the North American continent. The former, under the auspices of the Danish government, have made greater progress in the arts and learning, and have risen to a higher level of character. In the northern parts of our continent the race shows but little disposition to depart from its old-time manners and customs. It is believed that the Esquimaux have occupied the arctic coast for fully a thousand years, and that during that period they have changed but little in any of the essentials of their ethnic character.

Superiority of the Greenland Esquimaux.

No definite statistics have been produced covering the numbers, resources, and distribution of the Esquimau population. In Greenland a census was taken in 1870. From this it was found that the Esquimaux in that country numbered

Estimates of population; outlook of the race.

ESQUIMAU INDIAN KALUTUN—TYPE.

about ten thousand. Estimates have been made of those in North America, giving an aggregate of about thirty thousand. The population is comparatively stationary. The manner of life does not permit of the formation of great communities. Diseases peculiar to the arctic regions also tend to reduce the natural increase. Philanthropy can hardly discover in the race the evidences and promise of a great development. While there is no retrogression there is little progress. We may look upon the Esquimaux as the residue of one of those forms of human development which in process of time will doubtless be replaced by other forms of man-life more progressive and better calculated for the promotion of the interests of a general civilization among mankind.

CHAPTER CLXXI.—ALASKAN TINNEHS.

HAVING glanced thus briefly at the Esquimau inhabitants of our American arctic shores, we may now return to our position in Alaska and consider from that point of observation the adjacent Indian tribes spreading from the Aleutian peninsula eastward to Hudson bay. These are known by the general name of the Tinnehs, or Athabaseans. Alaska, the western division of their territories, is of vast extent. The area is almost six hundred thousand square miles. The river Yukon carries to the sea a larger volume of water than any other stream in North America. The native name of the country is *Alas Shak*, signifying Great Land; for thus the Indians of that region designate their country. Themselves they call *Innuit*, or the People.

Distribution of the Tinnehs; the three groups.

The aborigines of Alaska, that is, those of Indian derivation, are estimated at thirty thousand. They are closely related to the Esquimaux and to those Asiatics who possess the opposite peninsula of the Eastern Hemisphere. The Alaskans of the Indian stock are divided into three groups, who are known as Innuits, Aleutians, and Sitkans. Each of these is subdivided into tribes and families. The Innuits belong to the valley of the Yukon. The Aleutians inhabit the peninsula bearing their name and the outlying islands. The Sitkans belong mostly to the Alexander archipelago, and these are divided into tribes and families, each with its own totem and territory.

Since the great peninsula of Alaska was transferred, in 1867, from Russia to the United States, our information relative to the natives of this region has been vastly extended. We now understand their resources and manner of life. Both the means and the methods of living have been determined strictly by the environment. The occupations of the people are suggested by nature and followed in the primitive manner. For six weeks in early spring the tribesmen give themselves up to hunting the sea otter. This is the breeding season of that animal. After that comes the salmon season, extending from June to September. Late in the autumn the men give themselves to the collection of fuel and other supplies. In no

Nature suggests occupation and means of living.

ALASKAN LANDSCAPE.—Fort Wrangell.—Drawn by Theodore Weber, from a photograph.

other country have the Indians learned more of commerce and of the means of maintaining their interests in competition with White traders.

The productions of Alaska are far more extensive and valuable than were supposed to exist until recent date. The timber resources are of themselves sufficient to attract and develop a large civilization. No other country has larger or more valuable forests of spruce, hemlock, cedar, pine, etc. There are also many varieties of less important woods, some of which have industrial and commercial values. The agricultural resources are considerable, extending from quick-growing vegetables to grains. The summer season, however, is too short for any enlarged and profitable industries based upon the productiveness of the soil. Climate impedes the plow and dulls the pruning hook. It is from the animal resources of the country that the greatest values may be most readily derived.

ALASKAN PINE FOREST.—CATHEDRAL MOUNTAIN.—Drawn by Taylor, from a photograph.

Alaskan products; value of forests.

It were hard to say in what other part of the world the distribution of fur-bearing animals is more extensive than in Alaska. In the maritime parts we find the fur-bearing seal in great abundance; also the sea otter, which, though not gregarious, is nevertheless widely distributed and profitable to the trapper. Then follow many other fur-bearing animals, such as the silver fox, the cross fox, the

Prevalence and value of fur-bearing animals.

red fox, the marten, the mink, the land otter, the beaver fox, the fisher, the wolf, the lynx, the black, the brown, and the cinnamon bear. Though the abilities of the Indians to take these animals are limited by their ignorance and the imperfection of their weapons, the annual yield of furs brought in by the natives amounts to at least a hundred thousand dollars.

The fresh and salt waters of Alaska greatly abound in fish. The cod predominates, and is most valuable of all. After this the salmon should be mentioned, of which the abundance in the great rivers is practically inexhaustible. The halibut fisheries have not been greatly developed, but there are few parts of the earth where fishes of this variety can be taken of greater weight or abundance. But we need not dwell upon facts now well known to the reader.

Fisheries of cod, halibut, and salmon.

It could hardly be expected that the soil of a country lying above the fiftieth and for the most part beyond the sixtieth degree of latitude should yield abundantly of agricultural products. Nevertheless, the warm vapor which whirls shoreward over this country has a great effect in modifying the climate. This is especially true of the maritime parts. Farming and gardening can here be followed with success, but at the disadvantage of short seasons. In the insular regions things grown from the soil can be raised more easily and successfully. The river bottoms are not beyond the reach of agriculture. Nature in such situations shows her power by sending forth a profusion of wild flowers, red and white clover, many varieties of berries, and wild barley. In these regions game abounds, including herds of deer, flocks of grouse, and the like.

Possibility of profitable agriculture in Alaska.

ALASKAN TYPES.—NATIVE MERCHANTS OF SITKA.—Drawn by Thiriat, from a photograph.

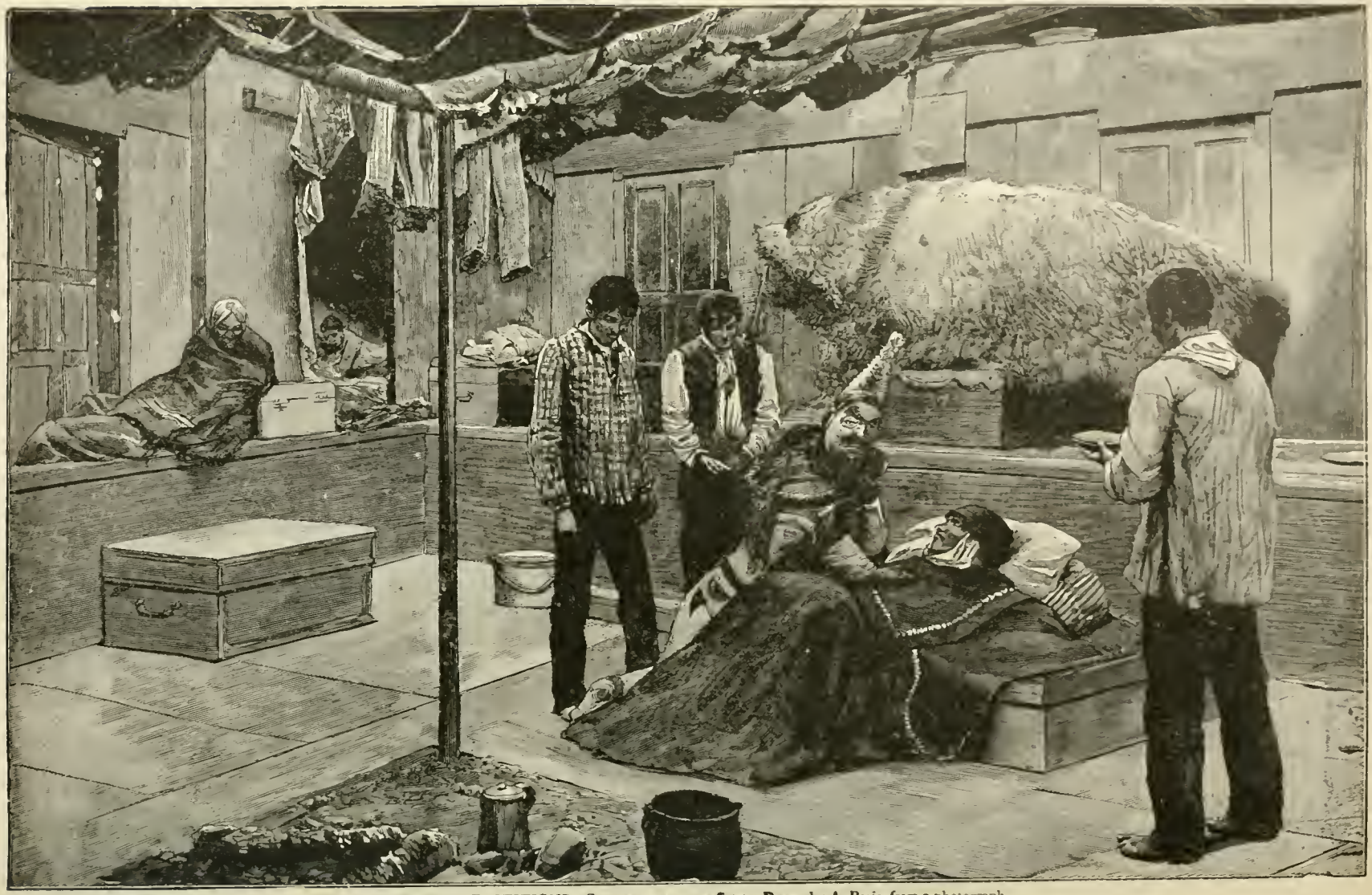
In such conditions the Indian races have risen to a considerable degree of activity and half-barbaric industries. The Tinneh peoples are clearly superior to the average of our American Indians.

Superiority of the Tinnehs to other Red races.

It is the opinion of travelers who have entered these regions that all of the tribes are of a common origin and of Oriental derivation. Captain Beardslee, of the United States Navy, tells of the traditions which the natives have of their migration from other parts. "In every respect," says he, "they [the Alaskans] resemble the Ainos of Japan far more than they do our North American Indians." He thinks that some of the tribes, as for instance, the Kootznoos, are of Chinese origin, while the Hydhas, who are regarded as superior to all others in intelligence and skill, are the descendants of a race from the south whom perhaps Cortez drove out of Old Mexico.

YOUNG WOMEN OF SITKA—TYPES.
Drawn by Thiriat, from a photograph.

If we examine the domestic relations of these people we find many customs which point unmistakably to Asiatic relationships. Thus, for instance, polygamy is practiced; but it is not in high repute. Generally the rich and noble only indulge in the luxury of multiple marriage. A second feature of society is the rule which exacts perfect fidelity from the wife, giving to the husband the power of life and death in case she is unfaithful. A third peculiarity is a manifest derivative from a former polyandry. For the degree of relationship in the family is determined on the mother's side. By this rule a nephew, as for instance, the son of a sister of a chieftain, may inherit to the exclusion of the son of the chieftain or the son of his brother. Still



ALASKAN SUPERSTITIONS.—Sorcery over the Sick.—Drawn by A. Paris, from a photograph.

another feature of the social code is that which permits prostitution to unmarried women without the loss of their standing. These, as the corresponding class in Japan, may follow the life of the bagnio for a while, and then return without disparagement to good society.

Laws of marriage indicate race affinity.

Among the Alaskan Indians women have a far better lot than was the case among the primitive tribes of our United States. They have great influence with their husbands and brothers. They are treated with much respect and are well clothed and fed by their husbands. The women, indeed, dress well and wear many ornaments. They are not converted into drudges; the domestic rule requires the husband to share with the woman such duties as even the civilized generally assign to the women only. It is no uncommon thing to see the man engaged in caring for the children, ministering to their wants with attention and regard.

Rank and influence of Alaskan women.

The principal article of Alaskan clothing is the blanket. This, however, now yields to the civilized apparel and the greater conveniences of the costume of the Whites. The blanket continues to be the unit of money and account. The exchanges of the Indians are effected on this basis. The blanket is worth about three dollars, but this is reckoned as *one* in accounting. Canoes, furs, and even slaves are priced at so many blankets.

The blanket represents and measures value.

The vices of the people are many. The race is dirty to a degree. The climate is too cold to encourage bathing, and long habit has entailed indifference as to cleanliness. The result is much sickness and many infections; pulmonary disease, rheumatism, and the like, prevail. To this must be added the evil results of drunkenness. The Indians have a drink called hoo-che-noo, which produces a mad intoxication, and under its influence the drunken victim attacks his family and friends. Many of the Indians die by violence. In case of a quarrel one of the participants may challenge the other by shooting himself, whereupon the enemy must do the same —a repetition of the Japanese hara-kiri.

The dirty habit and the drink hoo-che-noo.

Among the customs of the people which may well attract our attention is the cremation of the dead. When death enters the household a pyre is built in the rear of the house. When everything is in readiness a hole is made in the roof and through it the body of the dead is taken. The corpse is laid on the wood and covered with a blanket. Beside the body are laid the arms of the deceased and many of his personal relics. Then the pile is fired. Meanwhile a company of masked men gather around the pyre, beat on a board with their staves, and chant a requiem.

Incineration of the dead; tribal organization of the Tinnehs.

We have already, speaking of the Esquimaux, cited the fact that they have no general system of government. The same thing may be noted among the Indians. Each tribe is independent. The tribe is divided into families. Each family has its head man, and each tribe its totem and its chief. The authority of these is regarded as binding on the tribe; but insurrections frequently occur, and new chieftains appear as successful revolutionists.

The actions of the tribe are determined at a council of the head men, called a pot-a-lach. At this even the women are permitted to appear, and their influence frequently leads to a declaration of war. At such conferences the laws of the tribe

The pot-a-lach determines tribal policy.

are declared. Much rude justice has been observed in the doings of these councils, and the sense of right and wrong sometimes prevails even over passion. It has been found that an understanding of the customs and opinions of these races is necessary to an easy and successful government of the country.

As among nearly all the Turanian races, the religious opinions of the Tinnehs, or Athabascans, include a sort of dualism. It is doubtful whether they have a knowledge of a great spirit, but they recognize the existence of many local spirits, and these are divided into good and bad. It is believed that the evil spirits are much more important from a religious point of view than are the good. This is but natural when we take into consideration the hard conditions of life in these high latitudes. It is easy to perceive that the evil in living would seem to the native mind to predominate over the good. The good would appear only as a fitful and transient sunshine, while the evil would recur and recur again as shadow, darkness, storm, night, disease, suffering, conflict, cold, and death.

Reasons for worshiping the bad spirits.

TOTEMS AND IDOLS AT WRANGELL.
Drawn by A. Slom, from a photograph.

Therefore the people frame their theory of the gods. In religion it is necessary, first of all, to propitiate with worship and sacrifices the evil spirits that so largely control the destinies of life. These opinions are very hard to disturb. Missionaries and white teachers have, however, penetrated the country, and

many of the tribes, such as the Chilkats, have nominally accepted Christianity and instituted schools. The Indian mind is sufficiently receptive to admit the superiority of the new ideas over the national superstitions.

It is not needed that we should dwell at great length upon the subdivisions of this widely dispersed Athabascan, or Tinneh, family of peoples. Some ethnographers have subdivided the whole group into four subordinate races. The first of these belongs to the basin of the Mackenzie river, the second is called the New Caledonian group, and the third the Oregonian. Those who follow this division include as its fourth group certain of our southwestern tribes, such as the Apaches and the Navajos.

Subdivisions of the Athabascan family.

PINNACLES OF THE MUIR GLACIER (ALASKA).
Drawn by Boudier, from a photograph.

It is only necessary for us to repeat the geographical distribution of these peoples which comprises most of Alaska and of the Canadian dominion from the Esquimau territories to the river Churchill on the south, and from the shore lines of mountains, next to the Pacific, to the Hudson bay. One of the chief subdivisions of the Tinneh family is the Thlinkets, a maritime people, lying next the Pacific under the 60th parallel, and from that line southward through several degrees. These seem to be the parent stock from which the Nasses, the Hydhas, and the Sitkans are derived.

Affinity of Alaskans and Esquimaux asserted.

We should repeat in this connection our statement relative to the affinity of the Alaskans with the Esquimaux. This is a fact which has a large ethnical significance. In recent times a disposition has appeared among ethnologists to draw a strong line of demarkation between the Tinnehs and the Esquimaux. Such writers are of opinion that the last-named people are of Asiatic derivation, but that the Indians of Alaska and throughout the whole Athabascan region are of an American derivation.

This must necessarily lead to a belief in the polygenetic origin of the races of mankind. The theory is openly and strongly advocated. It lies at the basis of several recent treatises on American ethnography. In the present work the opposite view is entertained. It would seem that those who hold to an American origin for our Indian races neglect the manifest fact of the close affinity of the Tinneh Indians with the Esquimaux,

the Aleuts, and finally with the Chukchees of the Asiatic peninsula. That such an affinity and grading off of race characteristics do actually exist can not be doubted; and this is true not only of ethnic characteristics proper, but of languages and institutions. What, for instance, can be more manifest than the fundamental identity of the domestic and social estate among the Tinnehs and the Japanese? How should we account for such identity except on the ground of an Asiatic derivation of the Alaskan races, or at least of a common derivation of the peoples inhabiting the approximate parts of Asia and America?

Though this conclusion of the ethnic kinship of the Tinnehs and the Esquimaux seems to be warranted and almost necessary as a deduction from our existing knowledge, we should not overlook certain facts upon which the opposing theory is based. Perhaps the strongest consideration supporting the latter view is that of the diversity in the skull formation of the two peoples under consideration. The Esquimaux are a long-skull and the Tinnehs a short-skull race. It is claimed that among the former the dolichocephalic character is as strongly developed as among any other people of the world. The Tinneh tribes, on the contrary, are at most mesocephalic, or middle-headed, with a strong tendency toward the brachycephalic, or short-head, type. The diversity in character is admitted—as all facts are admitted by every candid inquirer. But the question is whether the deduction of a totally diverse race origin for the two peoples under consideration is warranted by the facts.

Facts tending to support opposing argument.

In deciding a question of this kind we should take into view the habits of the races considered; also, the length of time during which the forces of the environment have been playing upon them. We have seen the strict limitation of the Esquimaux to the arctic *coast*. No race was ever more distinctly and emphatically Orarian. If we admit that certain occult conditions peculiar to this manner of life, influencing the race subject thereto for a thousand years or more, are sufficient to set up a dolichocephalic, or long-head, tendency in the development of the race, then the presence of this strongly marked characteristic in the Esquimaux is easy of explanation.

Effects of habit may determine ethnic traits.

ALASKAN CHIEF KANIT'L—TYPE.

For a like reason we may conceive of different forces, material and social,

playing upon the migratory and inland Indian tribes. These also have immemorially occupied the regions in which they are now present. Consider the effect of the hunting habit as contradistinguished from the fishing habit upon the physical as well as the mental development of a given race or races. Is it not clear that large and conspicuous bodily features, as well as activities, would be evolved, more especially under the unobstructed laws of nature to which barbarians must needs subject themselves?

Both material and social forces modify races.

Reasoning such as this may well countervail against the daring hypothesis of a separate continental origin for the Indian races of America. It should be remembered, however, that the one view or the other is in our present state of knowledge held tentatively, and must of necessity, under the law of free inquiry, be subject to revision and modification by possible additions to the present store of human knowledge.

CHAPTER CLXXII.—ALGONQUINS AND CALIFORNIANS.

AS we proceed with our inquiry into the character of the native races of the three Americas, we become impressed with the fact that the peoples in question are a melange of tribes and nations. It has been found impossible to arrange these races into satisfactory ethnic groups. The migratory habits which have prevailed among nearly all of the Indian tribes, and the large modification of character which has followed as the result of their habits and distribution, have confounded the inquiry and left us in the presence of a chaos.

Our aborigines a melange of races.

The former classifications of these peoples have been swept away and renewed from time to time, until it is now wellnigh impossible to present the race as a whole under an orderly arrangement. We shall therefore be obliged to approach the question partly on ethnic principles and partly on merely geographical lines.

One of the most widely distributed of the North American Indian families is the Algonquins. These have a wide reach of territory from east to west, and no narrow band of country from north to south. We can observe in their distribution the same phenomenon which has already been noted in the Esquimaux, namely, a tendency of the tribes with the eastern spread to drop further and further to the south. This movement, conforming to the isothermal lines, brought the Eastern Algonquins into the countries south of the Great Lakes as far as Carolina, while the West Algonquins, lying far off against the Alaskan Tinnehs, reached up as high as the 55th parallel of north latitude.

Distribution of the Algonquin family.

Eastward and westward the distribution extends from the Rocky mountains to the Atlantic. It is needless to remind the reader that the Eastern Algonquins, as far west at least as the 90th meridian, have almost totally disappeared before the pressure of the White race, and have obtained a new and precarious footing either with their western congeners or in the Indian Territory.

LAND OF THE ALGONQUINS.—ROCKY MOUNTAIN LANDSCAPE.—Drawn by Pelcoq, from a sketch by Borgeau.

The attempt has been made to divide the whole Algonquin family into four groups, or tribes. The first of these, and the one immediately before us from the point of our observation in the Northwest, is the Northern division of the race. This includes all of the Indian tribes south of the Tinnehs, and stretching from the Rocky mountains to the Hudson bay. In this great territory are included such nations as the Knisteneaux, between lakes Winnipeg and Athabasca; the Ottawas, in the valley of the Ottawa river and around lake Huron; the Chippewas, of Upper Canada and Northern Michigan, and the Montagnais, of Southern Labrador.

Division of the Algonquins into groups.

CHIEFTAIN OF THE DAKOTA-SIOUX—TYPE.
From *Naturkunde.*

The second division, known as the Eastern branch, includes the Mikmaks, of Nova Scotia and New Brunswick; the Abenakis, of Eastern New England; the Penobscots, the Mohicans, the Pequods, the Manhattans, and the Leni-Lennappes, of Delaware. The next division, which we may call the Southern branch, included aforetime the historical nations of our parent colonies, such as the Powhattans, of Virginia; also the Accomacs, the Rappahannocks, the Panticoes, of Carolina, the Shawnees of our Central Western States, etc. Lastly, the so-called Western branch included the Illinois tribes; the Miamis, of Ohio and Indiana; the Pottawattomies, of Michigan; the Kaskaskias, the Michigamies, the Sacs, the Foxes, the Cheyennes, the Arapahoes, the Blackfeet, and the like.

The reader will perceive at a glance that many of these races, or nations, have in the historical vicissitudes of the times migrated to foreign and remote situations, where their descendants are found at the present time. Thus, for instance, the Cheyennes, now occupying

Displacement of the Red races by civilization.

territories on the upper Plattes, had their country originally on lake Winnipeg, while the Sacs and Foxes from the middle Mississippi are now found only on Nebraska reservations or in the Indian Territory.

Notions respecting Red races derived from the Algonquins.

It is with these widely distributed Algonquin nations that the Whites have had the largest historical acquaintance. The progress of the Anglo-Saxon race through the central belt of North America has brought them constantly into contact with Algonquin tribes. The acquaintance has extended over nearly three hundred years of time. It is probable that the popular estimate of Indian character has been more largely derived from the features, manners, and institutions of the Algonquins than from all other sources whatsoever. We may, therefore, properly offer some brief general comments upon the character of the race—comments which may suffice (since the subject-matter is so familiar to American readers) for the greater part of the Indian races of North America.

Morgan has determined the domestic estate of the Indians.

The social system of these Indians has now been thoroughly investigated, and the general opinions of the world corrected about the domestic life of our aborigines. Professor Lewis H. Morgan has left little for future inquiry relative to North American Indian society, and in particular to the conditions on which the Indian household was founded. In general, it may be said that the native American system of marriage was polyandry. Perhaps in no other part of the world has that system been more amply and fully illustrated. In fact, the legal and approved method of sexual union among the majority of the native American races was hardly a marriage at all. It was the establishment of a family, and in a larger sense of a tribe, by the joint husbandry of the men of that family or tribe with the consequent fixing of the lines of progeny and descent on the female side. The mother, instead of the father, became the source of the tribe.

The results of this system are not readily apprehended by those who have been accustomed to monogamous marriage, and to the establishment of descent in the male line. It requires an effort of the mind to apprehend the reversal of this rule and to see clearly its consequences. The establishment of the line of descent through the woman rather than the man produces, first of all, a miscellaneous and, therefore, indeterminate fatherhood of all that are

Effects of polyandrous marriage on descent.

THE MONOGAMOUS FAMILY.
From Ridpath's *History of the United States*, after Morgan.

born. Under such a system it is impossible that any child may claim a particular father as his own.

The mother is a fact whose relation to her offspring can not be disturbed by any fictitious device or social complexity; but in polyandry, fatherhood becomes at once obscure and indiscriminate. Even if the domestic relation require that one man rather than another shall be regarded as the woman's husband, that does not give any authentic paternity to the child. Indeed, the father himself is no more than an uncle. He was born, not as one of a family of brothers, but rather of a family of cousins. So also of the grandfather, who is not a grandfather in fact, but only a granduncle. The line of motherhood, however, stands fast; for the child can not have one of several mothers, but only his own. Motherhood, but not fatherhood, is thus determinate and fixed.

THE POLYANDROUS FAMILY.
From Ridpath's *History of the United States*, after Morgan.

The theory upon which this polyandrous usage seems to have been founded, was that the men of the tribe should, as it were, be *jointly* the fathers of all the children born. This being true, each child becomes the child of *the whole tribe;* that is, on the father's side. Each has the mother and the mother's name; but for fatherhood he must look to the tribe.

Theory and philosophical results of polyandry.

With a little reflection we may apprehend how under this system the tribe becomes more and more centralized. Indeed, there can be nothing but the tribe in the social system. If a man go out of his own tribe for marriage he does not bring the woman into his tribe, but goes over into hers. His individuality can at most be maintained only during his life. His blood merges with that of the tribe of his wife. His children are necessarily of that tribe, but since polyandry is the rule his children, as a matter of fact, may not be his own, but another's!

Doubtless this prevalent polyandry of our aborigines was the bottom cause and explanation of the intense tribal individuality which existed among them, and if of that, then of their wars and of a large part of their history. No feeling could be more intense than that which bound each warrior to his own clan. This was but natural, for he was the son of the whole clan. The clansmen were his fathers. It might be said that he had no uncles, but all fathers, since his uncles were his fathers! A peculiar tribal solidarity was thus attained among the Indians, and was intensified from generation to generation.

Another effect of the same institution was the intense development of Indian characteristics. The system of mar-

riage led to a kind of inbreeding, very peculiar in its results. It was as though the peculiarities of the whole tribe, rather than of any particular father, were concentrated in each child born. The system did not tend to ethnic differentiation, but rather to integration, and to the development and fixing of every tribal characteristic in a form which could hardly be disturbed by any subsequent changes. At the present time the obduracy of Indian traits, against which civilization flings itself only to be broken into foam, may be explained and understood as a result of the system of polyandrous marriage.

The system tends to integration of race.

We shall not here enter at length upon the further results and tendencies of the multiple marriage of the woman —the gathering to herself of several tribesmen in the relation of husband. Our limits forbid the development of any subject to its details and consequences. We must aim rather to make the outline with distinctness and truth, leaving the inquirer to supply for himself its minor parts.

The system of polyandry prevailed almost universally among our North American tribes. Of its origin no man knows anything with distinctness. It was one of those forms of recognized sexual union which sprang up and became prevalent in the unconscious ages of prehistoric barbarism. The Indians of our historical epoch received and practiced it from their ancestors. For a long time the character of the Indian family was not at all understood. The early missionaries, captives, and adventurers among our aborigines did not apprehend the system in accordance with which the family and the tribe were constituted. That system was mistaken for miscellaneous union and polygamy. Indeed, the domestic life of the Indian races, as well as their languages and political economy, was never explained in more than a fragmentary way until Morgan and other recent scholars investigated Indian institutions in a scientific manner.

Universal prevalence of polyandry in America.

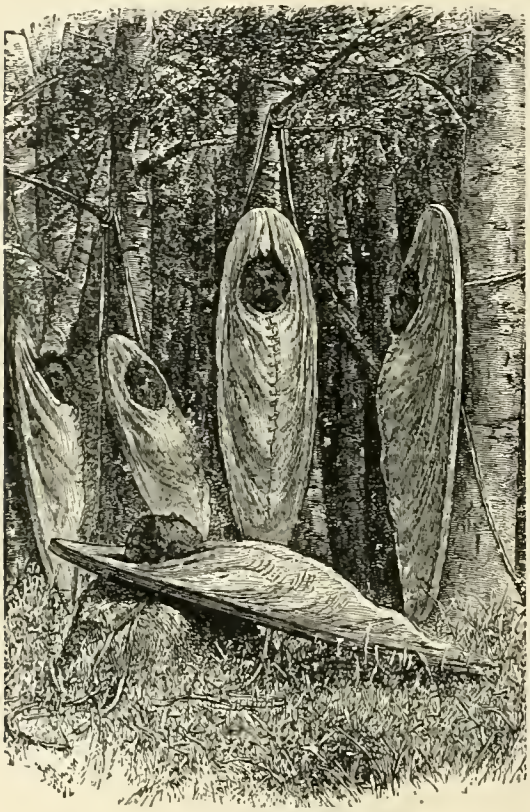
In the relations of men and women under the social system of our tribes, two tendencies appeared which are difficult to understand in their causes and persistence. The position of woman among the aborigines gravitated in two directions: one toward equality with man and influence in the community, and the other toward complete degradation. In the Northwest, as we have seen among the Tinnehs, woman attained a respectable rank. Travelers in Alaska have not found her condition to be at all abject or below the level of man. Among the races, however, inhabiting the central and lower parts of the present United States the case was very different. This, too, is contrary to expectation; for we should suppose that the polyandrous tribes, having the family established and the line of descent fixed on the female side, would hold women in high esteem. But this was not the case.

Consequences of the system on the women.

The Indian women among the Algonquins, the Huron-Iroquois, and others, the best of the tribes, sank to a level of slavery and social degradation. They were not held in honor, but were contemned and despised by the men, who showed them neither regard nor commiseration. Not only the rude domestic cares of the family were put upon them, but also those kinds of outdoor and heavy labor which, by the common consent of even half-civilized races, fall to the part of men.

The Indian men were totally averse to all kinds of labor. It was a matter of social pride among them not to work at all. It is difficult to discover whether this disposition was the result of an innate laziness and inaptitude for exertion, or whether a sentiment of the degrading nature of all laborious effort

Scorn of labor by the Indian men.



INDIAN PAPOOSES.

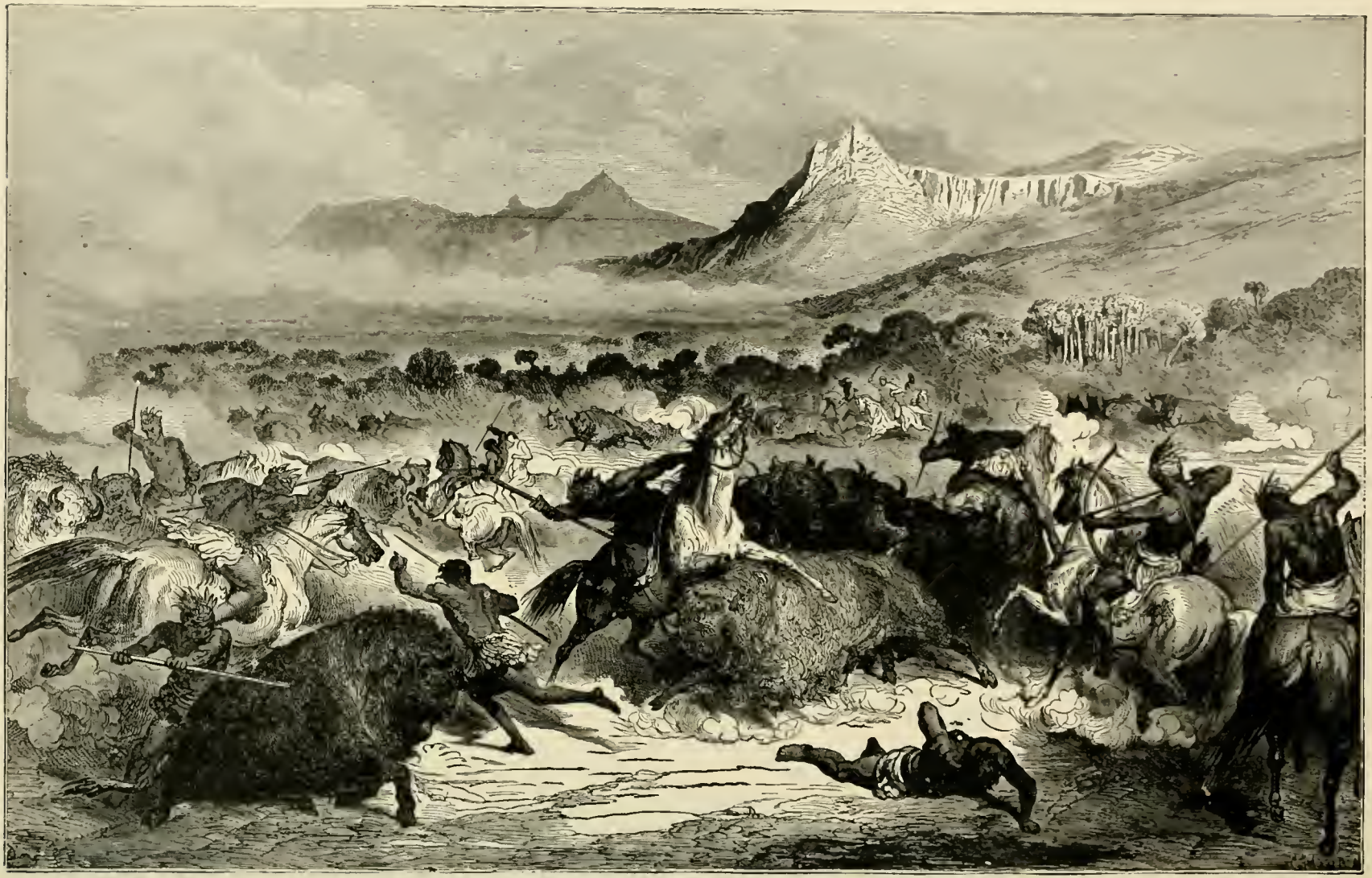
had possessed them. At all events the work of the tribe fell to the squaws. The latter were virtually slaves. Notwithstanding the fact that the Indian woman was the central idea in the family and tribal systems, she was nevertheless a drudge and creature of burden. She must care for the wigwam of her lord, and nurture his papooses by inserting them in cases from which they could not escape. In most instances it was expected of her that she should build it, or at least collect the material therefor. Only in cases where her strength was insufficient for a given work would the warrior join her or lend a hand. As for him, his part in the household economy was simply to provide the game which was needed for subsistence. This he did, however, hardly as an economic pursuit, but rather as an incident of his life as a hunter, or more rarely a fisherman. His calling had little respect to profit.

All the other work, with the possible exception of the making of garments, was left for the women. For some reason the warrior did not regard it as degrading to make moccasins or leggings, or even to tan the hides from which those articles were produced. As to agriculture, that was altogether the work and duty of the squaw. The squaw's life was toilsome and full of hardship. The improvidence of the aborigines was proverbial. They rarely provided anything for special exigencies. The approach of winter demanded a supply of provisions, but the supply was rarely larger than the supposed necessities of the season.

The brave might make his clothing; improvidence.

Famine was ever in sight. The hard experiences of starvation and disease could not drive the tribesmen to provide in any large sense for the future. The Indians never amassed property. They did not care to do so. To the present time, and in their most civilized estate, it is rarely the case that the Indians feel the ambition of acquiring estates and wealth. Their theory of land occupation rather than land ownership tended to intensify their improvidence. Even the sense of personal property was not distinct or definite among them. In a general way each man owned his personal

Weakness of the sense of property.



BUFFALO CHASE OF THE DELAWARES.—Drawn by Gustave Doré, after George Catlin.

possessions; but these were merely sufficient for his present wants and contingencies. Beyond that his desire for property did not extend.

The inaptitude of Indian men for labor was intensified and fixed in a hereditary trait by the prevalence of the hunting life. The area occupied by our aborigines was generally wide, unlimited.

Effect of the hunting habit; sparsity of population.

NIGHT-AND-DAY DANCE.

The population, considered with respect to the territory, was sparse in the extreme. The whole Indian population of the present United States was hardly sufficient for the peopling of our smallest commonwealth. The Indian warriors and hunters plunging into the woods would immediately lose themselves in solitude. Their pursuits were ever such as to withdraw them from the social and domestic life to the life of solitary wandering.

It is difficult for the reader to apprehend the profound stillness and isolation which were the perpetual conditions of Indian existence. For days together the warrior pursued his hunt without seeing his fellow. For hours he sat alone in solitary places with the hush of nature around him. His disposition became as solitary as his situation, and his domestic traits, whatever they may have been, were gradually obliterated.

Isolation of Indian existence.

We have spoken above of the tendency of polyandry to produce an intense clannishness, with the accompanying dissolution of the ties of the family proper. This was seen in the manners of the Indian warriors. With them everything depended on the strength and solidarity of the tribe, and very little on the integrity of the family. The social life of the Indians was, therefore, tribal rather than domestic. The Indian village was always a center of interest and of excitement, but the wigwam itself and alone was as solitary as the pine tree that sheltered it. The warriors returning from the chase or from battle might well look to the village as a center of interest and tribal amusements, but the brave would hardly look to his own wigwam, with its exhausted squaw and sick papooses, as a place to be desired.

Life in the village and the wigwam.

The tie between the Indian and his own home was thus rendered indifferent and of

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CULTURE OF AMERICAN MONGOLOIDS. Indian Weapons and Designs.

no effect. In the village there was some hilarity. There were games and sports. There were the running contest and many games of chance. There especially was the dance. The dance was always tribal, never domestic. Music was a tribal amusement, and even racing on foot or with ponies was a tribal sport. If the Indian competed with his fellow for the prize in marksmanship, it was a tribal rather than a neighborly contest.

Addiction to village sports and games.

All of these consequences flowed, if we mistake not, out of the peculiar character of marriage and family organization. Still another result would appear to be the low educational ambition among our aboriginal nations. Education—the desire to educate—flows mostly from the strong affection of the father for his own child. This tends to a desire to see the child promoted to a better estate than that of his father. It leads to exertion on the father's part to ameliorate the physical and intellectual conditions under which his child is to live. But this feeling among the Indians must be weak and indefinite. One half at least of the force and, perhaps, more than a half of the results of paternal affection must be removed under polyandry; for every man's son is at best no more than his nephew. Every child has a father who is no more than his uncle. This fact weakens the interest in fatherhood and childhood. It leaves the one to wander off into solitude to the neglect of his offspring, and the other to seek in an indefinite tribal paternity the strong interest which he should otherwise find in a single and unmistakable father.

Absence of the educational instincts.

CHAPTER CLXXIII.—WRITING AND LANGUAGE.

OF education, in our sense of the word, the Indian races knew nothing. We are not aware that before their contact with the Whites such a thing as an Indian school was known. It is doubtful whether the most enlightened of the American races, such as the Aztecs, the Central Americans, and the Peruvians ever conceived of the development of the intellectual life by means of educational institutions properly so-called. Of the intellectual life there were certainly the beginnings, and of teaching there must have been at least the rudiments; but the teaching was doubtless an incidental circumstance, and grew more out of the natural desire of the Indian youth to learn the knowledge and arts of their fathers than of any desire on the part of the latter to instruct their offspring in such limited knowledge as they themselves possessed.

Beginnings of the intellectual life.

For this reason the education of the Indian youth was the education of instinct and observation. He learned to do what his fathers did, and in so doing learned also the limited range of his father's thought and imagination. This included the practical arts of building, canoe-making, weapon-making, garment-making, and also the art of writing. The latter art some of the Indian tribes possessed, but it existed in the hieroglyphic stage.

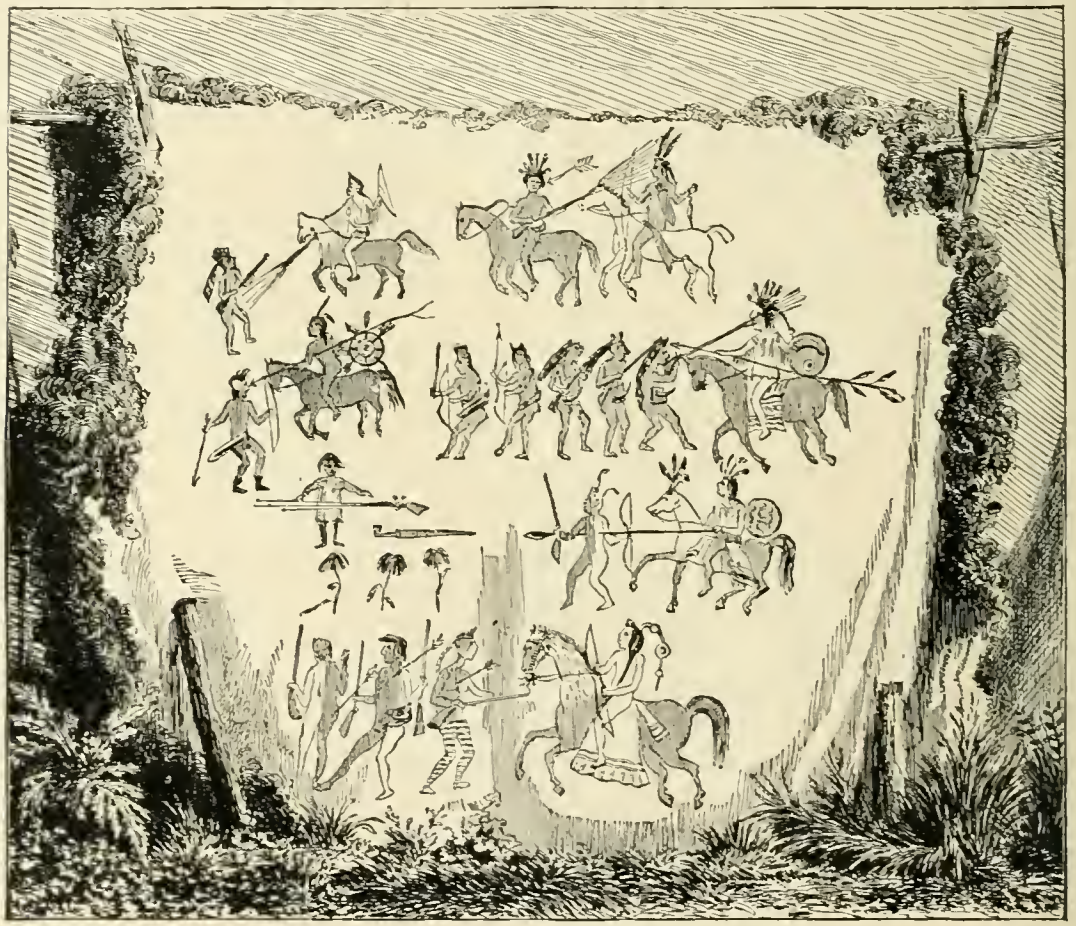
An education of instinct and experience.

Perhaps no other people have pos-

sessed a truer picture writing than that practiced by the Indians. It was wholly pictorial and allegorical, and therefore universal. The acute perception of the White man, without a knowledge of the conventional system of the Indian scribes, is able to grasp at least the outline of the sense of the pictorial symbols employed.

Indian skill in production of picture writing.

The Indians were not without skill in inventing and making the symbolical characters of their system. They discovered those substances, chiefly the bark of trees, on which the writing might be most easily executed. The Indian scribes might readily trace on the outer or inner bark of a tree the hieroglyphics in which information, rather than thought, was conveyed. In the nature of things the allegory would run to fact. The exigencies of Indian life required that the writings employed should relate to facts and events, with only an occasional symbol of a truly ideal character. The delineation was generally done with a rude but significant skill which the reader could hardly mistake. Many conventionalities were introduced, some of which had respect to the particular tribe employing the system and others of a more general character, significant to all Indians, and, indeed, to all men.



DESIGNS AND HIEROGLYPHICS ON BUFFALO ROBE.

It was not difficult for White adventurers among the Indians to learn the meaning of their writings and to execute such writings themselves; but the Indians had a certain hereditary expertness in these particulars. The stoical man of the woods had only to glance with a little attention at the pictorial symbols which his fellow-tribesmen had executed on a tree or stone, or even on a leaf, to understand the sense of the thing intended.

Easiness of understanding the hieroglyphics.

It would appear that writing and language are necessarily associated; but this depends upon the nature of the writing. There is no necessary connection between hieroglyphics and speech. This would be to say that words *look like* the objects which they signify—a preposterous thing! In the case of picture writing the relation is to the things expressed, and in no respect to language; that is, to spoken language. Some of the more advanced Indian nations, such as the Creeks of Georgia, had systems of writing which had passed by evolution from the pictorial into the linguistic stage; but the true barbarians of our continent had not proceeded so far. Their writing was simply a representative art, and had nothing to do with speech proper.

Philosophy of the system of writing.

But language these races had. Of all the intellectual products of the Indians, their speech was best developed. There is a sense, no doubt, in which the language of every race of men is adapted to themselves—exactly balanced with their mental habitudes, their desires, and their range of thought. This general principle applies to the Indian tribes of North America. Their speech was as their intellectual mood and compass. It was perhaps capable of expressing all that the race could think in its native state. After contact with the Whites, the Indian mind to a certain extent reacted and moved into another

High development of Indian languages.

TREE PICTURE-WRITING AND MISSIONARY.

sphere. To this degree new intellectual demands were felt, and the native language was put to strain in its resources.

A survey of the Indian languages of the Americas brings us face to face with a fact as vast and complicated as the races themselves. There are, however, threads of unity which we may follow—general likenesses which may be developed—until we gain a fairly adequate notion of the whole. There is a sense in which we may speak of the Indian language of the three Americas. Of a certainty this language is vastly differentiated. It was a common circumstance, when the old tribal estate of the Indians was still undisturbed, to find two tribes in adjacent hunting-grounds whose warriors could not understand the speech either of the other; but a like discrepancy does not appear when the languages in question are submitted to the scrutiny of the linguist. There are, as we have said, lines of identity which may be traced from the speech of the Esquimaux to that of the Fuegians. Of course such lines run tortuously. They spread and divide and diverge with as great complexity of evolution and apparent caprice as do the wild pea vines of the summer stubble.

Threads of unity bind all Indian languages together.

We are here to look more particularly at the language of the Algonquin tribes; but since we shall not speak in detail of the speech of the various North American aborigines, we may notice these Algonquin tongues in a somewhat general way as typical of all.

ROCK HIEROGLYPHICS OF THE ALGONQUINS.

The Indian languages were not poor in nominal and descriptive words. These two elements constituted the strength of such speech and gave it its picturesqueness. The intensity of the Indian tongues proceeded from the narrowness and specialization of the sense of the words. Time and again we have spoken of the absence of the power of abstraction and generalization in the Turanian mind. This was true in particular of the Indian mind. It could not generalize; but its power of specialization was correspondingly intensified. This intellectual peculiarity was reflected in the Indian languages. For this reason—when our Red men have been subjected to foreign culture, and their intellectual horizon has been widened by information and discipline—they have found the abandoned linguistic shell able no longer to contain the form and substance of the new reason and ideality.

Rich in descriptive elements and intense in meaning.

The result was that Indian words have a very narrow, acute, and special signification. Thus, for instance, particular trees or kinds of trees would be named, while the general notion of *tree* and the corresponding term would be wanting. It was easy for an Indian to name a tall white-bark tree by the spring; more difficult for him to name birch trees; most difficult for him to name forest trees in general; impossible for him to name the vegetable kingdom.

This disposition in thought and in speech runs through every avenue of Indian mentality and every department of his language. It was true of noun and adjective and verb. The Indian could easily speak of killing-a-buck-with-an-arrow, of taking-a-fish-with-a-hook, of cutting-a-burnt-sapling-with-his-hatchet, of setting-the-beaver-trap, and hundreds of other specific actions, but he could not say *to hunt*, *to fish*, *to chop*, *to trap*. Nor could he readily express any abstract verbal act. All words were *narrow* and *intensified* to a remarkable degree. The avenues to abstract reasoning, to broad generalizations, were closed alike in Indian thought and in the forms of that speech in which the thought sought expression.

Illustrations of the specializing method.

These linguistic peculiarities manifested themselves in many ways. The tendency to specialization extended to particulars which it were impracticable to enumerate. The more the words of these Indian languages could be specialized the better satisfied was the speaker with the results of his expression. There was a general unwillingness that the different classes—so far as such classes existed among the Indians—should use the same forms of expression. Communication by language implied, of course, that each class should *understand* the speech of the other; but not that each should *use* the other's language.

There was thus a language of chieftainship. The chieftain had a certain "noble tongue" which he used, and which his tribesmen and squaws understood, and to which they responded, but not in like terms. Correlatively the chieftain understood the language of his braves and women, but used it as little as practicable. There was also a

Caste asserted itself in Indian languages.

ᐁᐣᐱᐤᐢ ᐃᑭᐤᑖᐢ ᑭᔑᒪᒥᑐ ᐊᐢᑭᐣᐤ ᑲ ᑮᐤᐅᐤᐢ ᐧᑭᐢ ᐅᐯᔑᑯᐃᑲ, ᐊᐃᔑᔑ ᕿᑖᐯᐧᔑᐣᐤᒪᕿᐧ ᐅᑲ ᑭᐢ ᒥᐢᐊᐧᐃᑲᑎᐢ, ᒫᑲ ᑭᐢ ᐊᔑᐢ ᑲᑭᕿ ᐱᒫᑎᐢᐃᐣ.

ᘐᐃᔑᔾᖁ ᑲᔑᔑᔑ ᘐᐣᐱᐧᐊᐣ ᘐᑭᐧᑕᐢᑭᔑ ᖇᑕᐣ, ᔑᘐᑊᐧᑭᔑ ᘐᐯᐢᔑ ᘐᐣᐧᑲᑭ ᘐᐃᐣᑕᐣ ᘐᔑᐣᐣᐣ, ᔑᑕ ᘐᐃᔑ ᔑᐣᑕᐣᐃᐣᑕᐣᔑᔑ ᘐᑲᐣᐣᐣᔑᔑᑲ ᘐᑲᐣᐣᐣᔑᔑᑲᐣᐣᐣᔑᔑᑲᐣᐣᐣᔑᔑ

on the part of such languages to form long periphrastical compound expressions in which each monosyllabic or dissyllabic part retains its radical and unmodified sense, but which, *taken altogether*, develops an idea, notion, or thought which would be expressed in any of the Aryan languages by a polysyllabic word with terminations and connectives, or a complete sentence.

Tendency to agglutination; examples from Esquimau.

a	e	i	o	p
ba pa	be	bi	bo	t
ta da	te	ti	to	k
ka	ke	ki	ko	ts
tcha	tche	tchi	tcho	n
la	le	li	lo	m
ma	me	mi	mo	s
na	ne	ni	no	y
ra	re	ri	ro	r
sa	se	si	so	l
ya	ye	yi	yo	w
wa	we	wi	wo	aspiration
pwa	pwe	pwi	pwo	syllable longue

CREEK ALPHABET.

This agglutinative character is one of the leading features of the native tongues of the American races. Beginning on the north, we find it most highly developed among the Esquimaux. The language of that people is capable of forming a periphrastical compound expression, or word, which, in its sense, is equivalent to a whole complex or compound sentence in English. Thus, for instance, the Greenland Esquimaux are accustomed to give to inquirers one of their favorite long words, as follows: Savigiksiniariartokasuaromaryotittogog. This is equivalent in sense to the English sentence, "He says that you also will go away quickly in like manner and buy a pretty knife"! Out of one example the whole nature and genius of the thing may be discovered. It is well to add, in order that the reader may further understand the spirit of the above expression, to give the order in English words of the parts of the original expression. The order is as follows: "A knife-pretty-buy-go away-hasten-wilt-in-like-manner-thou-also-he-says."

If we mistake not, there is a general tendency in the Indian languages as we advance from the Arctic to Central America to lose this power of periphrastical combination. The Indians of our central regions still possessed it, but not to the freedom and extent which we note in the Esquimau dialects. The Algonquin languages form such compounds as we have noted; but they were not so numerous and extensive as the long polysyllables used by the Esquimaux.

Latitude and language; peculiarities of Algonquin.

The Algonquin presents nearly all the characteristics of Turanian speech. These are, first of all, the interchangeable use of a given word as noun, adjective, or verb. The office of the word is determined by its place and relations. There is thus no grammar in the sense of that word as determined by the rules of Aryan speech. The second Turanian feature is the absence of the article and the preposition. Thirdly, we may note the want of cases and gender in nouns. In the place of these properties there is, however, a peculiar distinction by which all nominal parts of the languages under

consideration are divided into two classes, one of which we might almost define as masculine and the other as neuter. The first class of nouns comprises the names of all male beings, whether men or spirits or gods. The other class includes the names of all other creatures, whether animate or inanimate. From this it will be seen that Indian thought and its counterpart in language failed to distinguish female beings from the common mass of objects, whether intelligent or merely material—a sure mark of the contemptuous estimate placed on womankind by the race.

We may here remark upon the fact that so far as American English has been affected by Indian influences, it has been mostly from Algonquin sources.

Residue of Indian speech in American English.

The large percentage of geographical names which have remained on the rivers, lakes, plains, and mountains of our Central United States have been contributed from the Algonquin vocabulary. The same is true of those common nouns which have gained recognition as English words, such as wampum, totem, wigwam, squaw, sachem, tomahawk, etc. We are thus brought somewhat nearer to the speech of this people than to that of any other race formerly occupying our country.

It is one of the peculiarities of Algonquin that the pronouns coälesce readily with the nominal parts of the language. This is done by a series of initial changes, and also by the addition of postpositional parts. Thus, for instance, the Delaware word *ooch*, meaning father, becomes "my father" by prefixing *n*, or converting the word into *nooch*. By the same law *kooch* is "thy father;" *noochenana*, "our fathers;" *koochuwa*, "your father;" *koochewawa*, "your fathers," etc.

Peculiarities of the Algonquin grammar.

There is a good deal of evolution along the lines here indicated, so that grammatical relations are freely evolved by means that are not strictly grammatical. Sometimes the evolution tends to the recognition of sex and other properties of objects, even in the objective. For example, "I love him" is expressed by *ni sakiha*, while "I love it" is *ni sakaton*. The final syllable fluctuates in its form according to the gender of the object, or more properly according to the animate or inanimate character of that object.

The vocabulary of the Algonquin languages was tolerably abundant. All the visible or otherwise sensible objects of nature and all the common actions of animate and inanimate things were freely named. Only at the threshold of the abstract and the general did the language begin to fail. In what may be called the upper sphere of reason, it failed altogether. The Indian speaker could proceed in a picturesque and highly figurative way to discuss such questions as might arise at his council fires; but he could proceed no further than the fundamentals of right and wrong, and the consideration of specific facts and instances.

Abundance of the vocabulary; weakness in abstract terms.

It was impossible for our aboriginal orator to rise to the level of general principles, and to deduce therefrom the particular laws which ought to apply to the case under consideration. It was the wont of the Indian speakers, coming to what we should call an abstract principle, to fly into highly figurative forms of expression, using all the time those concrete and intense elements of speech which they knew so well how to handle, and out of which it was possible to catch glimpses of the higher truth

Inability of the Indians to reach syllogistic reasoning.

which they endeavored to establish. These well-known facts in the oratory and reasoning of the great men among our aborigines show at once the peculiar limitations of both their thought and their language.

Features of the Huron-Iroquois languages.

It were long to follow in this sketch the peculiarities of Indian speech. We have already spoken of the Esquimau and the Algonquin dialects. We might proceed to a sketch of the languages of the Huron-Iroquois family of Canada. It is possible that the language of the tribes so named rose to the highest level attained by any of the Indian races within the borders of the present United States. The features of Huron-Iroquois speech, however, were common to all the Indian languages, with only specific developments. Thus, for instance, every noun might become a verb, or *vice versa*. The article and the preposition were wanting, and the adjectives few. There was the same absence of case and gender endings, the same involution of the pronoun with the verb, and the same fluctuation of verbal postpositions to denote whether the objects of the action expressed were animate or inanimate.

Dialectical differences and fundamental identities.

Such features prevailed also in the languages of the Athabascans and the Dakotas. The reader must understand that there was, however, a large dialectical difference presenting itself in each of these tongues. Some had differentiated in one direction, and others in another. Even the subordinate tribes of the Dakotas could not understand each other, or understand but vaguely, without an interpreter. As the inquirer passes from nation to nation he notes a constant transformation of the vocabulary and the appearance and disappearance of dialectical peculiarities. These laws of mutation continued to operate through all the races of our continent, producing as their results an array of native dialects which none could number or define, and larger groups of languages rising gradually and coälescing on certain lines of identity along which all of them were to be interpreted and understood. Incidentally we shall have occasion in the further notice of our tribes to refer to the languages which they employed, without, however, descending to the numberless peculiarities and details which they presented.

CHAPTER CLXXIV.—ARTS, GOVERNMENT, AND RELIGION.

THE Algonquin nations rose in their industries only to the level of the practical, the necessary, the commonplace. In this respect there was a wide range of attainments among our Indian races. Some were on the level of the lowest barbarism. Others reached as high as a semicivilized estate. Tribes of the latter kind corresponded in their physical and intellectual life to the peoples of the stone and bronze ages of Europe, or, perhaps, we should say more nearly to those of the copper age.

Among most of our aborigines agriculture was practiced to a limited degree.

Here we meet with our native Indian corn. Other products, such as squashes, beans, and tobacco, were cultivated with some success. Further to the south the things grown extended to plantains, cassava, etc. The reader is acquainted with the life and products of the people of the West Indies at the time of the discovery of America. There many subtropical and tropical fruits and vegetables were produced; but the agricultural life in none of these countries was vast or varied. The Indians in general were not acquainted with flax, hemp, and the like fibrous growths, which, had they known them, would have been of so great and ready value.

Agricultural productions of our Red men.

The manufacturing life was also limited. With iron our Red men were unacquainted until they learned its nature and uses from the Whites. Of copper they had a limited knowledge. Some of the more advanced tribes perhaps smelted this metal, but generally the native ore was rudely hammered into shape for weapons, and rarely for utensils. As a rule the weaponry was derived rather from the residue of the manufacture of preceding races than from the shops and furnaces of the Indians themselves.

Small range of native manufactures.

INDIAN ARMS, ORNAMENTS, AND UTENSILS. Drawn by D. Lancelot, from descriptions.

We here approach the remarkable fact of the stone weapons and implements so abundantly possessed by our Indian races. These were, with few excep-

Question of stone weapons and implements considered.

tions, the work of the unknown prehistoric peoples who had previously occupied the continent. To the present day the relics of this *former* race are abundantly distributed throughout Central North America. The plowboy of the Mississippi valley, especially in the countries to the east of that great stream, ever and anon turns with his share the arrowhead, the spearhead, the hatchet, or the hammer of a people of whom the Indians knew as little, even less, than ourselves the finders.

The Indian races inherited or took from their predecessors the remains of their civilization. These remains included a varied supply of stone implements. As we have seen in another part, the weapons and tools to which we here refer belonged to both periods, namely, the palæolithic and the neolithic age. Perhaps the relics of the Old Stone epoch were the more widely and abundantly distributed. The neolithic, or New Stone, implements and tools were abundant, but were more localized, less numerous than the other. In so far as the Indians were themselves the makers of stone tools and utensils, the same were rather of the New Stone pattern. Some of the tribes far to the south and west possessed a knowledge of the manufacture of weapons from flint and obsidian by the chipping process; but for the most part the natives limited their product to the smoothing and grinding of stone fragments into the desired shape.

Indians took or copied their weapons from predecessors.

It was optional with the Red man whether he would seek his tomahawk already made to hand by some stonesmith of the prehistoric age, or would make one for himself. The Indians chose to avail themselves largely of the relics left behind by the former races. As a rule the arrowtip and spearhead which the hunter and warrior sent flying against the enemy or thrust into the brown bear were the work of predecessors, of whom he knew nothing, even by tradition.

Out of the relics thus left by a former race the Indians for the most part devised their weapons. They were very skillful in attaching to wooden handles the stone points which they found or occasionally made for themselves. One has only to examine the manner in which the tomahawk was set to the helve, the spearhead to the shaft, the arrowpoint to the feathered reed, to discover the skill of the maker in securing lightness and strength to his weapon.

Skill of the natives in attaching fixtures to tools.

We dwell upon these considerations for the reason that the life of the Indians was the life of hunting and of war. Their implements, therefore, had reference first of all to such pursuits, and only in a secondary sense to the domestic life or the life of trade. As we have said, the whole properties of the Indian family were so slight as to be almost disregarded. All the articles belonging to the household could be easily gathered up and packed upon one of the rude brush sledges whereon our natives were wont to draw their movables from place to place.

Small aggregate of Indian properties.

As builders, there was in the native American races a wide range of abilities. We have already glanced hurriedly at the ancient structures of Mexico, Central America, and Peru. These were of a kind, as we shall presently see more fully, to fix our attention and excite our surprise. It were not far from correct to regard the Mexican, Central American, and some of the Andean races as among the great builders of mankind.

Building capacities of the native Americans.

To the present day the remains which they left behind them attest the skill, strength, and persistency of the architects and peoples who produced them.

As a rule, however, the Indians were poor in structural ability, and in most of them the building instinct was almost wanting. The architectural skill of the race graded off rapidly through precipitous stages till it sank to the level of the earth. So far as the races of Central North America are concerned, they scarcely built at all. The average tribesman of our country knew how to make for himself in a short time that famous conical tent which we call a wigwam. This was larger or smaller according to the needs of the family and the ambition of the builder. It was more or less durable according to the exigency. Sometimes it was built to be permanently occupied, but frequently only as a forest lodge, to be used for a short hunting season and then abandoned as useless.

Grading off of architectural skill northwards.

The Indian wigwam was framed of poles, set at an angle in the earth in a circle and coming together and crossing at the apex. There they were bound together in some rude manner, but firmly enough to withstand the storm. The solitary character of the Indian was marked in the site which he chose for his abode. The gloom of the woods was the place preferred for the wigwam. Where silence and solitude prevailed there the hunter drew his circle and set up his poles.

Construction of the wigwam; manner of life therein.

INDIAN VILLAGE OF WIGWAMS.

The covering of the wigwam was of bark or the skins of animals. Sometimes both were used. Sometimes the earth and sod were packed against the lower part of the wigwam round about. The door was the triangular opening between two of the poles. The leeward side was generally chosen to avoid the winter blast. In the opening were hung up skins or a blanket. Within on the earth were spread either the soft branches of trees, such as the pine, hemlock, or birch, or the skins of animals. When occasion required a fire was kindled in the middle on the earth. Here the squaw did her rude cookery. Around it the silent man and his children sat at night. There he smoked his pipe, saying nothing.

As we have said, the tribesmen gathered at places into villages. Some of the more advanced nations, as the Huron-Iroquois, made towns of considerable proportions. Such were found aforetime in Pennsylvania, in Northern New York, and in the Ohio valley. In the Indian town the houses were of a somewhat better character. They were built by the joint effort of several workmen. Logs were brought together and rudely notched into cabins. The Indians usually selected for their villages and towns pleasing and convenient sites. It is instructive to note in contemplating such situations the struggle which manifestly went on between the solitary and the sociable dispositions of the race. It was the custom of the Indians, after the hunting and fishing seasons were over, to gather in their villages and to celebrate there their seasons of merrymaking and jubilee.

Indian villages; struggle of ethnic dispositions.

BOW, QUIVER, AND BASKETS.

In the matter of manufacture, the

range of Indian accomplishment was very narrow. One of the arts was that of canoe-building. The Indian canoe was made in one of three ways: either the bark of the birch or some other suitable tree was peeled off and very skillfully wrought into the form of a boat, or else the tree itself was taken and cut or burned into shape; sometimes the canoe-maker availed himself of a hollow trunk, but this was rare. The bark canoe was the most elegant of all. It was light to a degree, quite beautiful in form, thoroughly impervious to water. The owner might easily carry his boat from place to place. It was not lacking in strength. The shape was such as to favor rapid motion in the water. The oarsman propelled himself either with the paddle or with a pole reaching the bottom. He had skill in boatmanship—could skim the lake or shoot the rapid without peril to himself or his fragile craft.

Narrow range of Indian arts; canoe-building.

It is hardly needed that we should dwell upon the Indian arts and industries. American readers have been familiar from their childhood with the manner of life among our aborigines. The Indians knew how to tan skins, to manufacture baskets, to make wicker work, to do rude weaving, and to make rough images of objects. Their artistic sense, however, did not rise to a high æsthetic level. Their best decorations were seen on their garments. They understood the manufacture of several varieties of paints, of which some were especially durable and brilliant. For the rest their lives were inartistic, commonplace, and barbaric.

Attainments in handicraft; making of paints.

We are here speaking of the attainments of the Algonquins. These, as we have said, were a widely distributed and somewhat typical race of Indians. In the matter of building, they were inferior to the Huron-Iroquois. The lodges of the latter were fairly respectable for a semicivilized people. Their potteries also were superior to those of the Algonquins. The Dakota-Sioux had great skill in the manufacture of stone pipes. The Pacific Tinnehs and the Selish surpassed in wicker work; they were able to produce baskets that would hold water.

Building skill of Huron-Iroquois; pipe and basket-making.

The animals of the Rocky mountains furnished to the Indians of that region certain coarse wool which some of the natives learned to spin and weave into rude kinds of cloth. Meanwhile, in the intellectual life, the Choctaws, the Creeks, and the Cherokees surpassed their neighbors on the north. The disposition to build extensively appears first in our southern progress with the Natchez and the Pueblos. Thus, with variations of a common development, we may mark the attainments and progress of the race as a whole.

Building increases southward; Indian government.

The question of Indian government and laws need not long detain us. Such features of our aboriginal life are also well remembered and to the present time may be studied in their native manifestation. Such has been the persistency of opinion and practice, the obduracy of custom, among the Indians that they have preserved their institutions intact with only limited modifications brought about by the overwhelming influence of the White race. We have here before us still the typical Algonquin nations; but our notice of government and law among them may well be taken as a sketch of the corresponding facts for nearly all our native tribes.

The government of the Indians was fundamentally a chieftainship. This is, no doubt, the first natural development of human authority above that of the father. The chieftain is not, like the patriarch, the father of his clan, but rather the leader. The system of Indian authority was not a patriarchy, but a military localized hegemony. Every tribe had its chief. He was the head of the tribe, its representative, its first man, its leader; he furnished in himself the visible bond of union and rallying point for all the tribesmen.

Philosophy of the chieftainship; hereditary influence.

As to his office, that came in part, but by no means wholly, from hereditary conditions. The son of the chief was himself a prospective chieftain, but in this respect polyandry played havoc with the right line of descent. We have seen that the Indian son was no more than a nephew, and the nephew was the son. It frequently happened that the

CHIEF OF THE BLACKFEET—TYPE.—Drawn by Emile Bayard.

son of the sister of the chieftain was regarded as the heir apparent rather than the son of the chieftain, for the latter was, perhaps, not his son, and therefore of no blood relationship to him, while the sister's son was necessarily, inevitably his kinsman.

The chief followed the mother because of polyandry.

There was thus a strong disposition to look to the female line for the prospective chieftain of the tribe. Heredity, however, was not the only consideration. The priority which came of descent might be wholly put aside in favor of merit. If a young warrior not immediately related to the chief should arise and display such courage and prowess in battle as to win the admiration of the tribesmen, he became by that fact their leader. He was chosen as if by an unconscious election to the first office, and the right of birth could not prevail against him. There was also the principle of self-assertion determining the choice of chieftain. Any one might lay claim to be the head man of the tribe. He might advance himself first by asserting and then by demonstrating his capacity to lead. If he were successful in these particulars he was recognized as chief as against all competitors, and to this extent he might be said to have elected himself to office.

It does not appear that there was among the Indians much contention for the chieftainship. Indeed, the policy of the tribe admitted of more chiefs than one. The leaders did not quarrel. Perhaps they would have done so but for the intensity of the tribal feeling, and of this we have found the cause in the peculiar in-breeding which came of polyandrous marriage.

The chieftainship of the Indians was graded through many degrees. There was a great chieftainship and a small. The former as well as the latter was determined by natural selection. There never was a race of men among whom greatness was more distinctly recognized and honored than among the Indians. They appear to have been acute and just in this particular. If a man arose of preëminent abilities he was likely to gain the ascendency, not only in his own tribe, but also of the surrounding nations. It was not so much his tribe as himself that had the right to exercise authority and leadership in such a case.

Gradations in chieftainship, the imperial rank.

It was in this way that most of the so-called Indian emperors arose. They were regarded by their own people and certain surrounding tribes as the great men to whom obedience in national matters was due. It was a common fact among the native tribes that the greater number of them recognized a sort of indefinite allegiance to an emperor superior to their own local chieftains. This imperial sway was sometimes temporary and sometimes of greater duration. The exigency of war, calling out a league of nations, frequently led to the major chieftainship, and with the cessation of war the imperial relation would end and the old order be reïnstituted.

It were not far from correct to regard the Indian system as a democracy. The initiative of the tribe was taken at the council fire. The council fire was of greater or less importance as a greater number or fewer were invited thereto. The fundamental notion was that the affairs of the tribe should be debated and determined in council. There was much true liberty in the method of procedure. In the first place there was the question to be discussed; and this was not a factitious question of politics, but an

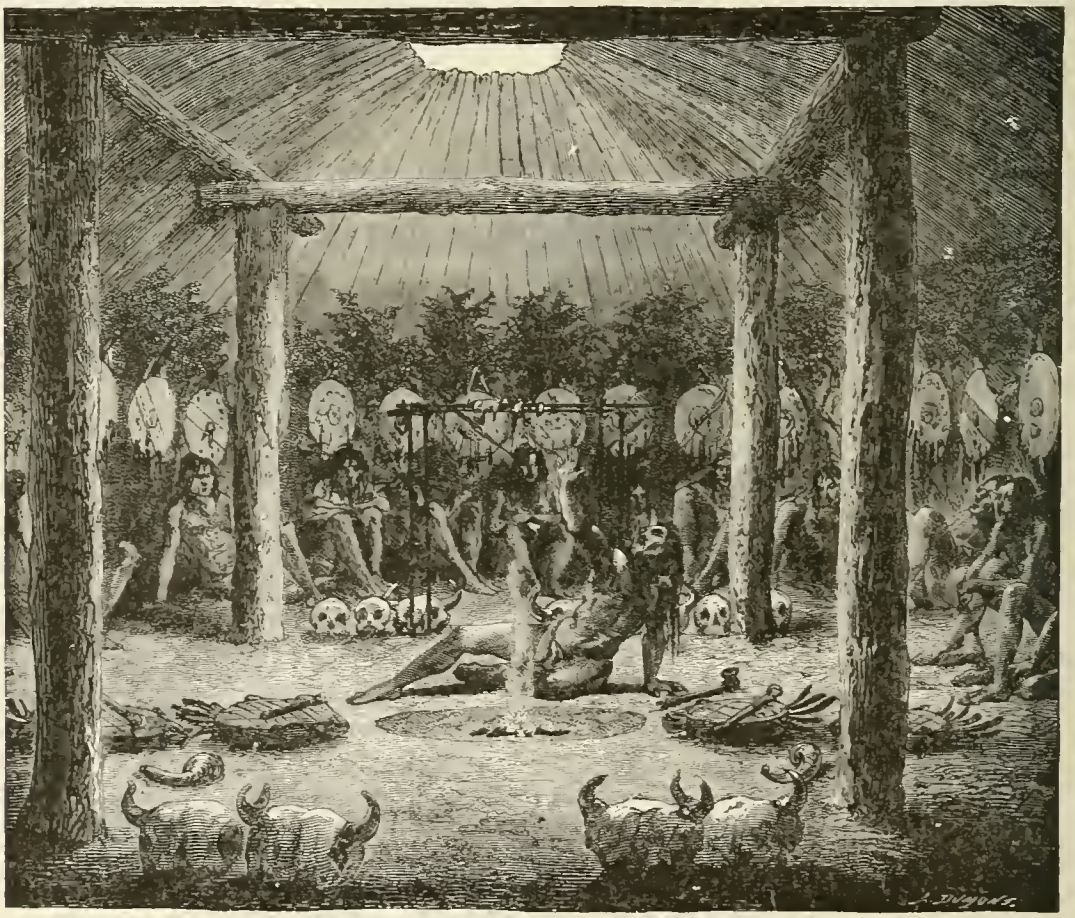
Indian democracy; initiative at the council fire.

actual issue concerning the interests and welfare of the nation.

Almost every tribe had its council hall. It was the central seat of power and authority. There the head men of the tribe gathered to consider the policy which should be adopted. It is not clear that any brave was excluded from the council—this for the reason that each warrior might, according to his ambition and abilities, assert himself as a leader, and thus participate in the deliberations of his tribe.

The method of procedure at a council was determined by precedent and usage. The chief presided, but sat in the same circle with the other leaders. Each in his turn might speak to the question. The issue was generally simplified so that the debate was along the lines of strenuous affirmation or negation. The debate ended, the vote was taken. The right of the majority to rule was clearly recognized. The war club or some other form of ballot was passed from hand to hand until all had given their voice. That determined the policy of the tribe, and of that policy the chief became the organ, the representative, the executive. It would not appear that those who opposed the measure decided on ever rebelled against the will of the majority. We have little account of insurrection and revolt within the circle of the tribe.

Method of procedure in council; the minority.



INDIAN COUNCIL CHAMBER.—Drawn by A. de Neuville, after Catlin.

The laws of the Indians were many, and were nearly always supported by right reason. At least the reason of a given rule of conduct was easy to be discovered. Nearly all the laws had sprung from usage. The inability of the Indians to rise to abstract reasoning prevented the establishment of a civil code. It was the endeavor of the great men of the race to determine by the citation of precedent the ancient usage of the fathers. Tradition played the largest part in questions of this kind. The Indian orator nearly always began his harangue by referring to the customs and claims of his ancestors many moons ago.

Indian laws arose from usage and precedent.

The religion of the North American Indian races was as variable as their languages and themselves, but at the same time it had its lines of unity and community running through the whole. The Asiatic derivation of the Indian races, or at least their common descent with the Asiatics, is strongly indicated in the identical religious theory and practices of each. True, the American religions were differentiated somewhat, but the same Shamanic character which we have found in the theory and practice of the Northeastern Asiatics, and also among the Polynesian Mongoloids, prevailed in the American forests and by our rivers and lakes.

Kinship of religions with those of the Asiatics.

Nearly all of our aborigines recognized in the first place the existence of a great spirit, ruler, and possibly creator of all things and all men. To him were due worship and sacrifice. None of the tribes failed to observe religious ceremonies. The making of offerings by fire was common, though such sacrifices were generally to be witnessed only in cases of emergency. There was no priesthood. The only character approaching the priest was the medicine man. He it was who preserved the charms, amulets, and all the superstitious apparatus of his people. Such charms and fetiches, including incantations, prayers, and the like, were by the Indians called "medicine," and for this reason the person who officiated as soothsayer and superstitious practitioner for the tribe was called the medicine man. He was not so much a doctor as he was a prophet, a fortune teller, a

Cult of the great spirit; medicine and the medicine man.

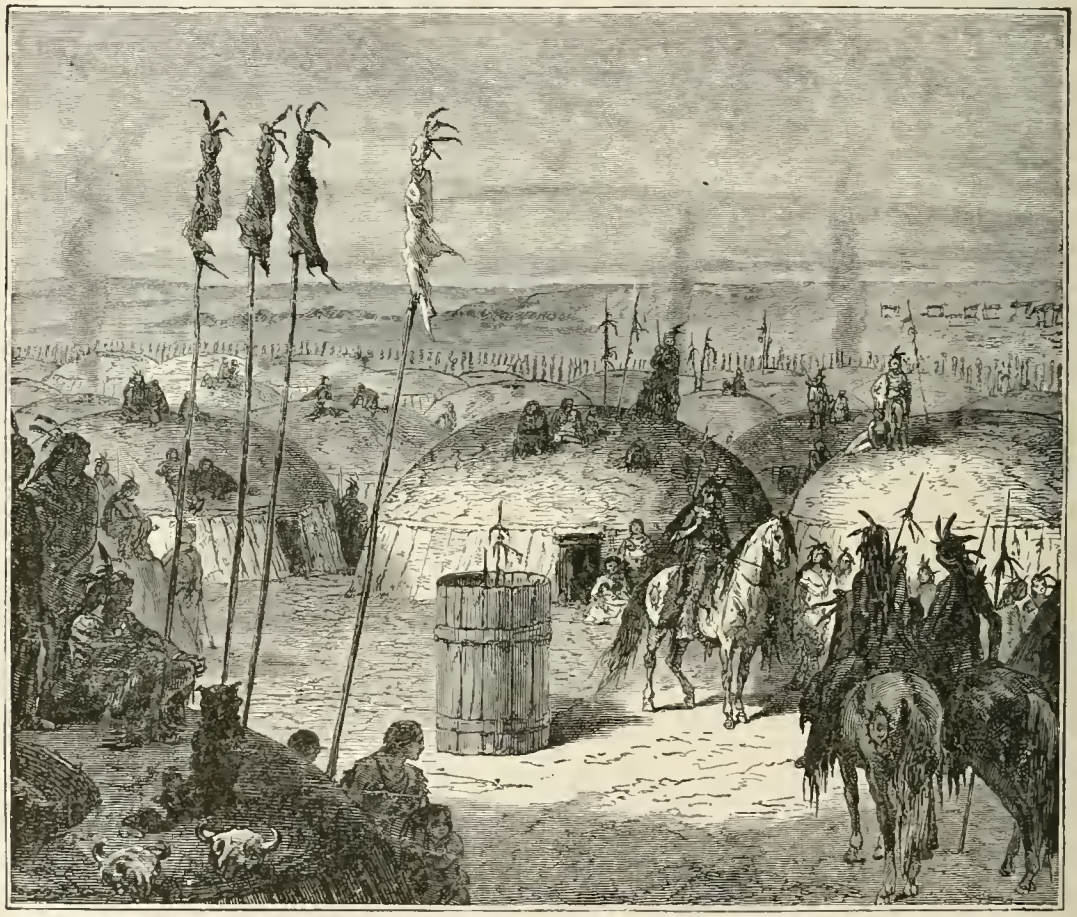
MEDICINE MAN OF THE ALGONQUINS IN THE CHARACTER OF THE EVIL SPIRIT.

dispenser of charms, and a depositary of tribal idolatries and superstitions.

Belief in local spirits; signs and omens.

The Indians did not rely upon their great spirit so much as they did on charms and local deities for welfare and happiness. Their belief in minor spirits, capable of working good and evil, was universal. Such spirits they regarded as near to themselves. The mysteries of nature were all under the dominion of local and tribal gods, and these the people regarded with reverence or distrust, accordingly as they were supposed to be good or bad.

The superstitions of the race reached out largely into the animal kingdom. The beasts and the birds were generally regarded as the representatives of spirits. The cries of animals were thought to be significant because of the spirits of which they were possessed. The lore of the tribes had respect to the interpretation of signs and omens whereof the Indian superstition produced an innumerable array. The most courageous and large-minded chiefs and prophets were not free from the dominion of these superstitions which entered into the whole fabric of Indian life and gave thereto its substance and color.



INDIAN SUPERSTITIONS.—RAIN MAKER OF THE MANDANS.

Theory of nature and the future life.

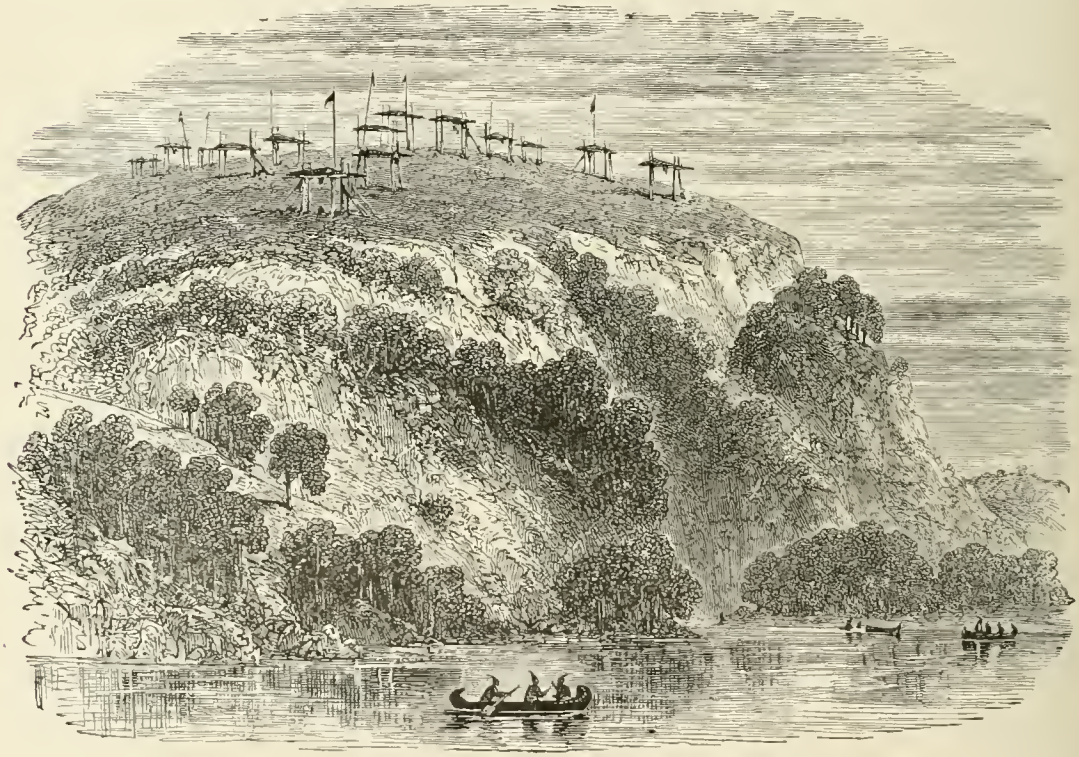
Of nature as a whole the Indians formed many theories, none of which were higher than the range of barbaric concepts. Many of these theories re-

ferred the creation of the world to animals, such as the beaver, the bear, or the buffalo. The supposed possession of these creatures by unseen spirits was at the bottom of such belief. The heavenly bodies were conceived as being near the earth and of small dimensions. The sky was a roof which might be broken through. The stars were sometimes regarded as points of fracture in the cerulean roof overhead.

The theory of human responsibility to the unseen powers did not carry with it a belief in retribution beyond the present life. Our aborigines looked forward to a future life of happiness and peace.

BURIAL GROUND OF THE MANDANS.—Drawn by K. Bodmer.

That life was conceived as the perfect model of present existence. Whatever was good and beautiful of the present life was to be continued to the warrior after death. The Indian heaven consisted of a vast and beautiful country of streams and lakes and summer suns, fruits and flowers, and a limitless supply of game. The notion of the hereafter was mixed and mingled with gross materialism. This was seen in the ceremonies of Indian burial, at which pains were nearly always taken to supply the physical wants of the dead on his journey to the land of spirits—the Kingdom of Ponemah.



INDIAN BURIAL GROUND (A FAVORITE SITUATION).

Like all men with whom we are acquainted the Indians had special regard for the bodies of their dead. We need hardly remark that this trait is one of the strong signs of discrimination between mankind and the lower animals. Our Red men showed their respect for the dead of the tribe by funerals and the establishment of burial grounds. The sites of the latter were chosen with care. Beauty of situation and the character of the soil were considered, and the Indian burial places are, almost without exception, in the most pleasing landscapes of America. High ground was selected; sometimes mounds were produced with special reference to the deposition of the dead. The burial place was sacred. It does not appear that one tribe in warfare with another ever violated or profaned these graves. Some of the Indians exposed their dead on platforms, though the body in such cases was generally protected from birds and beasts. The usual method was burial in the earth, and, as we have said, this act was accompanied with the deposition of relics

Regard for the dead; burial grounds and superstitions.

and such articles of weaponry and food as the departed was supposed to require on his journey into the Land of the Hereafter.

Ethnic characteristics; variations of color.

The ethnic traits and dispositions of our Indians have been many times delineated. Those inhabiting the central parts of the United States as far west as the mountains, as far east as the Atlantic, and southward to the gulf, had a general family likeness, with only slight tribal peculiarities. They were hardly of the average stature of men. Here and there were some of greater height and more stalwart physical proportions. The complexion was that well-marked copper brown which has secured for the race the rather inappropriate title of Red men. This, however, is their own word. They called the Whites Pale Faces, and designated themselves as Red Braves.

In this color, however, there was considerable variation. Sometimes, in the case of the Mandans, the Indians might almost be defined as white. The women of the nation just mentioned were fair, and the children, until they were darkened with sun and air, were still fairer. As long ago as the time of Lewis and Clark the complexion of the Mandans was subject to remark. The color of the people was not uniform as to skin or hair or eyes. The belief gained currency in early and superstitious times that the Mandans were the descendants of the imaginary Prince Madoc and his army of Welsh.

Catlin's description of the Mandans; the copper hue.

Some have alleged that the people in question are undoubtedly half-breeds, but the probability is that for some reason other than racial admixture the complexion has become variable. Catlin, in describing the Mandans, perhaps exaggerates their peculiarities, but his remarks are worth repeating. "There are," says he, "a great many of these people whose complexions appear as light as half-breeds, and amongst the women in particular there are many whose skins are almost white, with the most pleasing symmetry and proportion of features; with hazel, with gray, and with blue eyes; with mildness and sweetness of expression and excessive modesty of demeanor, which render them exceedingly pleasing and beautiful."

We have cited this description to illustrate one extreme of ethnic character in our Indian races. In other parts of the country the aborigines were so dark as to be almost black, but the generality of these races had the copperish hue, and on those parts of the body not exposed to the air and sunlight the color was that of reddish or bright copper. This may be taken as the typical Indian complexion. It was seen aforetime with considerable uniformity throughout the greater part of North America.

Hair and eyes; expression of the countenance.

With rare exceptions the hair of the Indians is jet black. As to hair dress, each tribe has had its own style. Most of them permit it to grow long and hang about the shoulders and back. One of the race characteristics is the very general disposition to pluck out the beard. In the case of the women they pluck their eyebrows, but generally take some pains to preserve and ornament the hair of the head. The eyes of our natives are almost invariably black, small, deep-set in the visage, keen and penetrating in expression. The countenance is serious, and sometimes sinister. Often, however, the expression of the face is open and agreeable.

These descriptions are applicable to a

large group of Indian nations. They are given, first of all, for the Algonquin tribes, but may be extended to the Huron-Iroquois, the Dakota-Sioux, the Knisteneaux of the north, to the Creeks and the Natchez of the south, to the Tinnehs of the far west.

The Indians are, as a rule, vain of their personal appearance. They are fairly well proportioned and of great activity, but much inferior in strength to the White men. The vanity of the natives reaches out to every possible decoration of their persons. They seek diligently to gain picturesque and striking effects. With this end in view they resort to paints, of which they have quite a number. They use ocher, white and brown earths, charcoal, and, in particular, vermilion, in making their toilets. Having exhausted the resources of color, they seek for effect by peculiar arrangements of the headdress. To this they nearly always add colored feathers. About their garments they hang many varieties of ornaments. Some of these are charms, and others are simple decorations. The teeth of animals, the rattles of snakes, the feathers of birds, and many other products of the animal kingdom they gather and use freely in making up their apparel. Finally, in wearing the blanket the warrior seeks a picturesque effect. He has mannerisms in his bearing and his speech, and is one of the most self-conscious of men.

CHIEF OF THE CROWS—TYPE.

Indian vanity; methods of personal decoration.

We have thus elaborated at a considerable length the sketch of the Algonquin races, intending that the same outline may be applied with only special differences to the greater part of our aborigines. In the briefer descriptions of the races following we shall refer the reader to these more ample notes respecting the Algonquins for what is there omitted. It only remains in the present connection to point out the fact that the Wyandot nation had, in our earlier historical period, attained a kind of hegemony of all the Algonquins, and were generally placed at the head of their confederacy. This relation of su-

Typical character of the Algonquins; the Wyandots.

periority was regarded by the cognate races, and the Wyandots were generally called *Uncles* as a title of respect and honor. They had a certain indefinite right of sovereignity, and proved themselves worthy of the place which they occupied in the large scheme of Algonquin nationality.

CHAPTER CLXXV.—DAKOTA-SIOUX AND IROQUOIS.

CONTINUING our observation from the northern borders of the United States we in the next place take notice of two important groups of Indian nations. These are the Dakota-Sioux and the Huron-Iroquois. The former lie well to the north and west, occupying large territories between the Great Lakes and the Missouri valley. They extend northward between the West Algonquins and Hudson bay to the borders of the Tinneh races, and southward to the present State of Arkansas.

The Iroquois had their seats aforetime between lake Huron on the one side and lakes Erie and Ontario on the other; but their nations also lay on the south side of the last-named waters. The Hurons were the northern, and the Onondagas, the Oneidas, the Senecas, and the Cayugas the southern division of the race. These were known as the Five Nations, and afterward, with the migration of the Tuscaroras from Carolina, as the Six Nations. It is needless to remind the reader of the rather important part which the Huron-Iroquois played in our colonial history down to the epoch of the Revolution.

Seats of the Huron-Iroquois: the Six Nations.

The Dakota-Sioux are one of the most widely distributed of all the aboriginal races of America. They have been, and are, the most numerous of the Indian nations, and from many considerations one of the most interesting, though by no means one of the best advanced. Historically, they have had important relations with the Whites from the middle of the seventeenth century to the present time. Within our own day they have been able to present as formidable a front of opposition to the national authority as has any other of our native races.

Distribution of Dakota-Sioux; the race idealized.

The interest in this division of the Indian family has been intensified by a certain ideal, sentimental, and literary curiosity about them. Their manners, customs, and lore have become more fully apprehended for the reason just named than the corresponding facts in the life of any other of our aborigines. The genius of Longfellow has glorified and perpetuated the fame of the Dakotas, and has almost transferred them from the category of barbarism to the plane of an ideal life. He has accomplished for the race in his *Song of Hiawatha* what Cooper did for the Mohicans, and more largely for the Huron-Iroquois branch of the Indian family.

As long ago as 1836 the Dakota-Sioux race attracted the attention of Albert Gallatin, who, in his *Synopsis of the Indian Tribes*, gave the first ethnic analysis of this family. He divides them into, (1) the Winnebagoes, or, as the French called them, the Puants—a

Gallatin's classification of the Dakotas.

name which has disappeared from our phraseology; (2) the Sioux proper, or Dakotas, including the large division now called the Assiniboines; (3) the Minnetarees and their kindred tribes; and (4) the Osages and their congeners of Louisiana. Of this classification it may be remarked that at the present time the Minnetarees are regarded by some authors as a subordinate tribe, and by others as a hybrid race, lying between the Dakotas and the Appalachian family of nations.

BLOOD INDIAN—TYPE.

The territories of the Dakota-Sioux extended far from the Mississippi and the upper tributaries of that stream westward to the Black Hills and the Rockies. On the north their lands reached as far as the Saskatchewan, and southward to the Red river of Texas. The center of the race territorially was the valley of the Missouri river. The successive treaties into which they have entered with the United States, and the wars in which they have engaged, have pressed them in this direction and in that until at the present time they are restricted to certain reservations and to comparatively a narrow range of liberties. Against these curtailments the Sioux have fretted and fought, but to no avail. Their protests against the bad faith, neglect, and injustice of the national government and the White frontiersmen have been disregarded, and their history during the last three decades would seem to indicate the early extermination of the race.

Outspread of the Dakota-Sioux territories.

The Winnebagoes, or first division of the Sioux, had their territories aforetime on the Fox river and the approximate parts of lake Michigan. Thence they spread northward into Wisconsin. The name Winnebago was given to this branch of the race by their neighbors, the Algonquins. The Siou name is *Hotanke*, meaning the Sturgeon Indians. The native name is Hochungara, meaning the Trout nation. They were the outlying eastern selvage of the Dakota-Siou family, and were among the earliest to meet the French adventurers of the sixteenth and seventeenth centuries. They were at an early date greatly reduced by disease and war. Their relations

Place and divisions of the Winnebagoes.

with the French were friendly, and afterwards they leagued with the British against the Americans. At the present time they occupy the Winnebago reservation in Nebraska, where, reduced to

SQUAW AND PAPOOSE.
Drawn by D. Lancelot.

the number of about fifteen hundred, they have become small farmers, and have entered feebly into the vocations and manners of the civilized life.

The Dakotas proper call themselves *Ocheti Shakowing*, meaning the Seven Council Fires. This name they gave to themselves aforetime because of the seven villages, or towns, which constituted the chief centers of the race. The territorial locus of this division was the upper Mississippi and the St. Peter's, extending westward to the Missouri. The Dakotas were divided into seven tribes, whose territories lay about their towns, as, for instance, the village of the Holy Lake; the village of the Leaf Shooters; the village of the Marsh, etc. There were four tribes lying to the east and three to the west. The former had their territories on the left bank of the upper Mississippi, extending from Prairie du Chien to Spirit lake. The western three tribes, namely, the Yanktons, the Yanktoanas, and the Tetons, belong to the country beyond the Father of Waters. The Assiniboines, or Stone Indians, had their habitat on the Red river of the North and the shores of lake Winnipeg. In this same group of nations have been included the Cheyennes,

The Dakotas proper; territories of the Seven Tribes.

CHIEFTAIN OF THE DAKOTA-SIOUX TYPE.

but it is not certain whether the latter people are of the Dakota-Sioux or of some other stock.

Wherever the *Song of Hiawatha* has been read, there the traditions and the manner of life of the Dakotas are understood. There has been something in the race to attract the lively interest of the Whites as well as to inspire a dread of the prowess and battle skill of the Sioux. As much as a hundred years ago travelers penetrated the land of the Dakotas and wrote sketches of the people and their manners and customs. Among these the description given by Keating may be cited as authentic. "The Dakotas," says he, "are a large and powerful nation of Indians, and distinct in their manners, language, habits, and opinions from the Chippewas, Sauks, Foxes, and the Nahiawah, or Kilisteno, as well as from all other nations of the Algonquin stock. They are likewise unlike the Pawnees and the Minnetarees, or Gros Venters."

Poetical interest of the Whites in the Dakotas.

The personal characteristics of this race have been many times pointed out. Ethnographers have thought that the Sioux, more than any other of our aboriginal peoples, resemble the Tartars of Asia. Of them Major Pike says: "Their guttural pronunciation, high cheek bones, thin visages, and distant manners, together with their own traditions, supported by the testimony of neighboring nations, put it, in my mind, beyond the shadow of a doubt that they have emigrated from the northwest point of America, to which they had come across the narrow straits which in that quarter divide the two continents, and are absolutely descendants of a Tartar tribe." It appears, however, that that part of Pike's description relative to a Sioux tradition of migration is erroneous.

Supposed kinship of the Sioux with the Tartars.

The third general division of the Dakota-Sioux is the Minnetarees. These are subdivided into three tribes. The first of these is called the Mandans—one of the most peculiar and interesting minor branches of the Indian families; the Crows constitute a second division, and what are called the Sedentary Minnetarees the third. These are all bound together as an allied race by the certain bonds of language, manners, customs, and traditions. The differentiation of the stock of the Minnetarees from the larger Dakota trunk is considerable, as shown in both the mental and physical characteristics of the two nations.

Place and divisions of the Minnetarees.

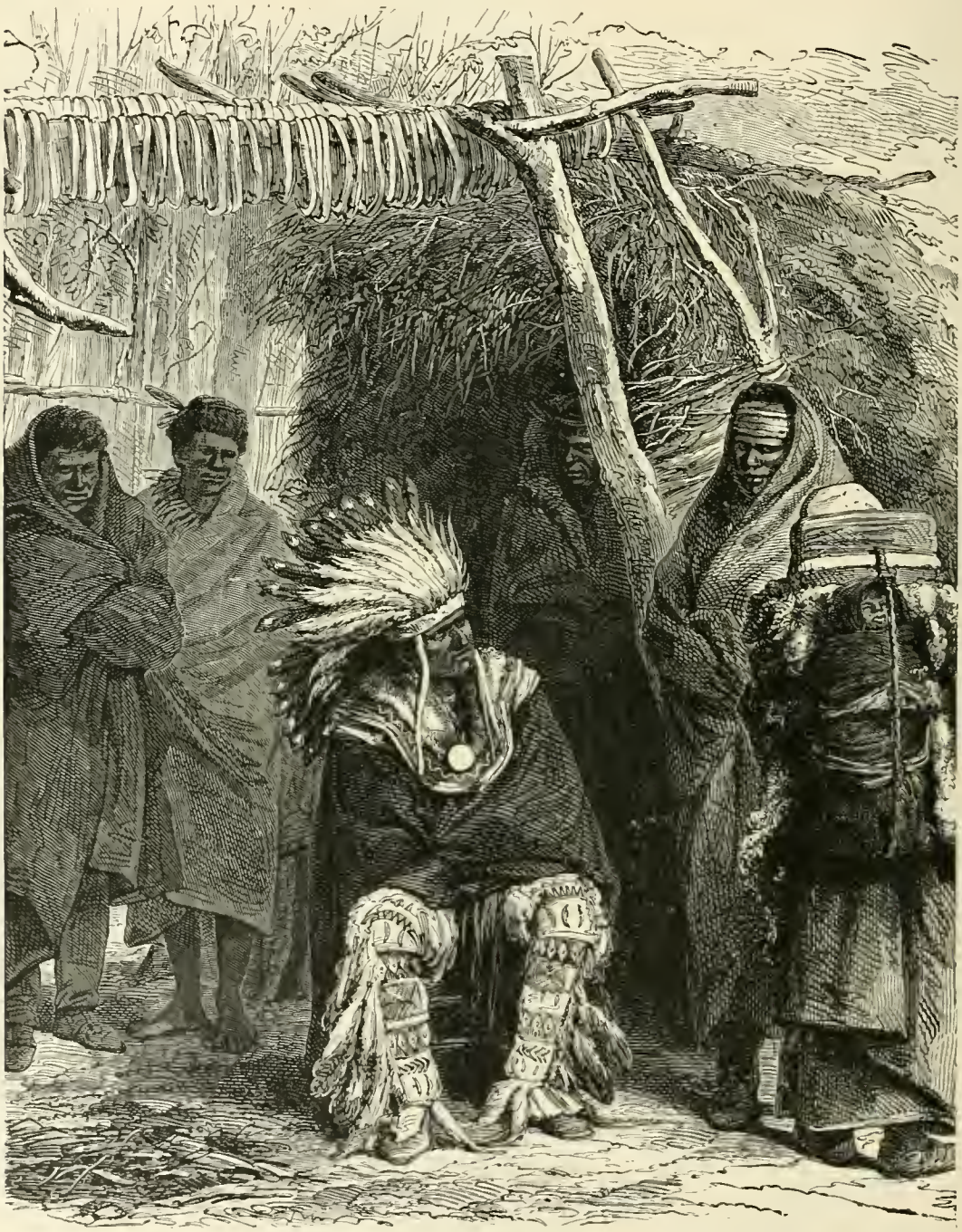
SIOU TYPE AND HAIR DRESS.
Drawn by D. Lancelot.

Respecting the Mandans we have already said something in the previous chapter. They have, on account of their light color and un-Indian hair and eyes, attracted much attention from the travelers who have visited them. Their habitat was on the upper Missouri. According to their own tradition they lived aforetime under the earth on the banks of a subterranean lake! From

Peculiar characteristics of the Mandans.

DOG DANCE OF THE MINNETAREES.

this deep world they escaped by climbing up to the land of light by means of a grape vine, which, one of their heavy women essaying to do, broke, to the dismay and ruin of that part of the tribe which was left behind. Down there they dwell yet; but the rest found their home on the Missouri, where they flourished and multiplied.



PAWNEE FAMILY—TYPES AND COSTUMES.

Ethnographers have been disposed to

insist that the Mandans are a mixed race—that their peculiarities of complexion, hair, and eyes must be accounted for on the supposition of White blood mixing with the Red. We may accept it as unexplained, if not inexplicable, that the Mandan tribe have such striking peculiarities. Catlin declares that the diversity in their complexion and the character of their hair is most striking. Speaking of the latter feature he says: "In the numerous group of these people (and more particularly amongst the females, who never take pains to change its natural color, as the men often do) there may be seen every shade and color of hair that can be seen in our own country, with the exception of red or auburn, which is not to be found."

Comments of Catlin respecting Mandan hair.

He continues: "And there is yet one more strange and unaccountable peculiarity which can probably be seen nowhere else on the earth; nor on any rational ground accounted for, other than it is a freak or order of nature for which she has not seen fit to assign a reason. There are very many of both sexes and of every age, from infancy to manhood and old age, with hair of a bright silver grey, and in some instances almost perfectly white."[1]

The Mandans may have the Albino peculiarities.

The fourth major division of the Dakota-Sioux includes the southern branch of the race, extending southward to Arkansas. This division is known as the Osages, from the river of that name. The race includes as its other branches the Kansas, or Kaws, the Iowas, the Missouris, the Omahas, and the Poncas. Among some of these the tradition exists of a migration from the north, and therefore of a descent from the Dakotas. The Osages, however, regard themselves as aboriginals of their country, but they recognize their kinship with the Dakota-Siou races. Under the general head of Osages may be included also the Pawnees, who are divided into Pawnees proper and Black Pawnees.[1] These have their territories on the Platte, from which they extend southward to the Kansas, or Kaw. They are one of the most warlike divisions of the Siou family, and one of the most savage. They were dreaded and hated even by the French of Canada, who reduced many of this stock to servitude. They, however, did something in the cultivation of the soil, and were better builders than were some of the more pretentious tribes.

Divisions of the Osages; the Black Pawnees.

Another tribe of this general division is the Assiniboines, who have their present habitat in Manitoba and Montana. They are believed to be an offshoot of the Yankton Sioux. Their name of Assiniboines seems to have been given to them by the Algonquins. The word signifies Stone Indians, but for what reason this was given to them it were difficult to say. As early as the middle of the seventeenth century the Assiniboines were known to the French. They are divided into two peoples, the Prairie Stones and the Wood Stones. The former are a better people than the latter, whose degradation is extreme.

Habitat of the Assiniboines; Prairie and Wood Stones.

The Crows also belong to this family.

[1] Is it not possible that these peculiarities of the Mandan tribe may be accounted for on the ground that the Albino characteristics have appeared in the nation? Such phenomena we find to a limited extent among many peoples. The Albinos, if we mistake not, are not an ethnic product, but rather a freak which may, however, extend as far as the modification of a group of families or a whole tribe.

[1] Some ethnographers classify the Pawnees with the Shonshones. See *Seq.* p. 513.

The native name of the race is Absaroka. They dwell in the valley of the Yellowstone, the Big Horn, and the Tongue rivers. During the historical period they have been in almost constant warfare with the neighboring tribes. They themselves are divided into two or three groups, and number in the aggregate about three thousand five hundred. They have been historically associated with the Blackfeet and the Flatheads.

Absarokas, Blackfeet, and Flatheads; apparel of a Crow.

They have the same general characteristics as the other tribes of Sioux, but are perhaps in their person and dress among the most picturesque of all the Indians. The Crow chieftain in full dress is an object to be gazed upon. They permit their hair to grow down to their feet. The headdress is extravagant to the last degree, and the buffalo robe and painted blanket complete an ensemble as striking as may be seen among almost any barbarians of the world.

CROW CHIEFTAIN—TYPE AND WAR COSTUME.

We may here glance at the general character of the Siou nation. This has been determined largely by the environment. The Sioux east of the Mississippi, inhabiting the vast forests of our north central valleys, were savage in the extreme. They cultivated nothing, and lived by the chase and war. The buffalo and other huge animals of the plains and forests furnished an abundant supply of meat. The prairie Sioux were less savage than their kinsmen of the eastern woods. The latter added cruelty to their other barbarism. They made war in a spirit of intolerable savagery and revenge. They tortured their prisoners for the pleasure of it,

Manners and habits of the Sioux; spirit of war.

and rejoiced and danced while their captives writhed in the flames.

As to religion, these people believed in a great spirit who was the creator and upholder of the world. They also believed in immortality, but neither the one doctrine nor the other had any considerable influence over their lives. For the rest, they trusted to omens and charms. They believed in "medicine," in dreams, in soothsaying, and indeed in every form of barbaric superstition.

Belief in a great spirit; dark character of the race.

It were vain to seek for nobility of character among so savage a people. They appear to have held notions of justice, and to have accepted right and wrong as the rules of conduct. They were, however, quick and deadly in their revenges. As to social qualities, they had none, being morose and taciturn. In person they had a certain dignity of bearing, an air of haughtiness and pride which, so far as such qualities could atone, redeemed the race from its savagery and low estate.

We have coupled with the Dakota-Sioux in this chapter the Huron-Iroquois. The latter had their territories on both of the shores of lakes Erie and Ontario. They were ethnically associated with the Algonquins and the Dakotas. Their former countries extended far into the Upper Canada and southward to Virginia. They were from the first an inland race, being surrounded with the Algonquins. At no place did they reach the ocean. Doubtless their manner of life and their rank were derived in part from the superior geographical position which they occupied.

Place of the Huron-Iroquois; "they form a lodge."

APACHES TORTURING A PRISONER.—Drawn by Janet Lange.

The principle of confederation was

nowhere better illustrated among our native races than in the Six Nations. The name which they gave to themselves signified, "they form a lodge." They took pride in their tribal union, and nearly always coöperated as a single nation alike in war and peace.

The Iroquois tradition pointed to Canada as the original seat of the race. Their hold south of the lakes they obtained when driven thither by the Northern Algonquins. The confederacy included the Mohawks, the Oneidas, the Cayugas, the Senecas, and the Onondagas. The last-named tribe was the center of the nation. In course of time the Tuscaroras, migrating from the south, joined the confederacy, making the sixth of the Six Nations. With them were associated the Hurons, or Wyandots, whence the nation as a whole is designated as Huron- or Wyandot-Iroquois.

A HURON—TYPE.

The Six Nations; sachemship follows the mother.

These great tribes presented the Indian character in as fair a form as might be seen within the limits of our country. The government of each tribe was a hereditary sachemship. This was established in the female line, for polyandry was the prevailing institution. That granted, a true hereditary descent could be fixed only on the side of the woman. It was a law of these nations that the warrior should select his wife from some other than his own tribe. This selection, however, amounted to a transfer of the warrior to the tribe of his wife. The children of each mother belonged to the mother's tribe. The effect of this was greatly to consolidate and establish the political and social ties which existed among the Six Nations.

Superior civilization of the Iroquois.

As to manners and customs, the Iroquois did not differ greatly from the Algonquins; but the former were the superior people. They had larger views of life, and their customs were more the customs of civilization. They wore clothing covering the greater part of the body, including moccasins, leggings, breechcloths, and petticoats for the women.

Their manner of building was better than that of most of our aborigines. The form of the wigwam was here replaced with a lodge, built arbor-like, of a frame of small timbers arched over and covered with bark. Some of the huts were of small logs notched down and supplied with bark roofs.

Religious beliefs and ceremonials of Mohawks.

In war the people were brave, persistent, and barbaric. When their passions were strongly excited in the conflict they were wont to torture their prisoners, but more frequently they adopted their captives into their own tribe. In religion the Iroquois and the Hurons agreed in the worship of a great spirit whom they called Agreskoi. To him they made barbaric burnt offerings of flesh; but more particularly of such articles as they themselves most prized for food, stimulation, or clothing. Tobacco was one of the things most offered to the great spirit, and it was no uncommon thing to see the Mohawk or Onondaga sachem or warrior standing before a small fire and solemnly laying upon it handful after handful of his precious tobacco, at the same time muttering some such prayer as this: "O thou great Agreskoi, accept my offering of tobacco. Thou knowest how dearly I love my pipe, and how hard it is for me to make to thee this offering; but I burn it to please thee. I give it all. Take it, O, ho, ho, ho, great Agreskoi! Give me in return many bucks in the chase. Let me capture the fish with ease. Let my canoe be safe in the waters. Give me the victory over the enemy, and let me kill with one thrust the big brown bear as he rises before me."

Like all other Indians the Iroquois held the belief in subordinate and local spirits. Almost every object was inhabited by a spirit. The belief in omens was based upon the notion that genii or deities occupied the bodies of beasts and birds and plants. These inner living creatures determined the conduct of animals, and gave thereto significance. The corn had a spirit. A spirit was in the pumpkin, and another in the bean vine. The analysis of the unseen powers was carried to the extreme of minuteness and localism.

Persistency of ancient Shamanic notions.

IROQUOIS CHIEF NOT-A-WAY—TYPE.

The early missionaries made their way among the Iroquois and found themselves in the presence of these superstitions. It was found almost impossible to displace the Indian beliefs and to substitute orthodox concepts therefor. In course of time many of the people of the Six Nations were converted, especially by

Efforts to convert the Iroquois to Christianity.

CHIPPEWAS MAKING CANOES.—Drawn by A. Dupuy, from a photograph.

the French Jesuits; but the conversion extended only to an expedient substitution of Christian phraseology for that of the natives. Heathenism thus gave place in part to the Christian embassy.

Present condition and prospects of the Six Nations.

At the present time the Six Nations have fallen off to fewer than half their original numbers. At the period of our Revolution they numbered eighteen thousand. At the present time the Mohawks number fewer than eight hundred; the Oneidas, over six hundred; the Senecas, Onondagas, Cayugas, and Tuscaroras, fewer than fifteen hundred. The Iroquois, in their settlements on Grand river, aggregate nearly three thousand, and this is their largest collection of tribes. Those of the race who survive have, in a large measure, adopted the manners and institutions of the Whites. Their language has been reduced to literary form; schools have been instituted, and the Protestant and Catholic forms of worship adopted by nearly all the remnants of the race.

Characteristics and manner of life of the Ojibwas.

Among the most interesting of the tribes related to the Huron-Iroquois family and the Algonquins were the Chippewas, or Ojibwas, who had their territories from lake Huron to lake Superior. These were one of the earliest nations with whom the French adventurers came into acquaintance. As early as 1642 Father Raymbaut established a Chippewa mission at Sault Ste. Marie. He found the natives at that time to be skillful hunters and faithful friends. They were warriors whose prowess was tested in many battles with the Six Nations on the one side and the Dakota-Sioux on the other. The Ojibwas were tall and athletic, copper-hued in complexion, picturesquely dressed, living in villages, and holding the common superstitions of the race. It was a populous nation, reaching an aggregate of many thousands. They it was whose god was Gitche Manitou the Mighty. They also had an evil spirit, who was Matchi Manitou. Unlike most of the

OJIBWA TYPE.

cognate races, they demanded the services of a priesthood. In the practical arts the nation rose to a respectable level of achievement.

Identity of beliefs among the Chippewas and Dakotas.

The religious beliefs of the Huron-Iroquois were virtually identical with those of the Dakota-Sioux. The intellectual life of the one race extended into that of the other. The names of the chief god and of subordinate spirits were nearly the same through a wide range of country. The *manitous* of the Chippewas were known and worshiped as far west as the Rockies and as far south as the cañon of the Arkansas. There was a like community or similarity of geographical and other names among these widely distributed peoples, and the ethnical distinctions between them are so slight as to be almost disregarded.

CHAPTER CLXXVI.—PACIFIC AND SOUTHWESTERN TRIBES.

WE may now resume and follow the line of ethnic distribution southward along the western coast of the United States. We have accepted the name Tinneh as generic for the races of our far northwest, and this classification extends somewhat over the nations which we find distributed on our western shore from the Sitkas on the north to the borders of Mexico.

Place and classification of the Selish family.

The first of the families which we shall here consider belongs to the basin of the Columbia river. To this group has been given the name of Selish. We find them as high up as Vancouver island, and southward to the country of the Californians. It has been found that the races in question are greatly confused in language and institutions, and the classification has been made in this way and in that by different ethnographers. Some of the latest authorities regard the grouping together of the Columbian aborigines as purely arbitrary and geographical. Some have made the Selish, or Flatheads, to be merely a cognate tribe, of which the other branches are the Hydas, already spoken of, the Nutkas and the Nez Percéz and the Chinooks. It is well, perhaps, to retain the name Selish, however, to cover in a generic way the other four nations just enumerated.

The Hydas are a Queen Charlotte tribe, and the Nutkas belong territorially to Nutka sound, in Vancouver. The Nez Percéz, known also as the Sahaptins, have their seats in Idaho, where they were found by Lewis and Clark in the first decade of our century. With them we have had alternate treaty and hostility during the greater part of our epoch.

Distribution and character of the Hydas and Nez Percéz.

The Nez Percéz are now reduced to reservations, and to an aggregate, perhaps, no greater than one half of the eight thousand that they numbered when they were found by Lewis and Clark. The Chinooks had their primitive seats on both banks of the Columbia. Their situation was such in the melange of tribes and nations as to convert their language into a jargon—a fact which has given rise to the term *Chinook*, to signify that mixed barbaric tongue used in common by the French, English, and Indians of the Columbia valley and, indeed, throughout a large part of the northwestern Pacific coast and British America.

Divisions of the Californians; the Modocs.

South of these Columbian, or Selish, tribes we come to the Californian races. Of these the civilized world has known something for at least two and a half centuries. The name Californian, however, like Columbian, is geographical rather than ethnical. The races so designated divide into three branches, of which the first is the Klamath, the second the Pomo, and the third the Runsien branch. The first of these names, in its subdivision of Modoc, has in recent times attained historical importance on account of the war which the government was constrained to make upon the nation bearing it.

ENCAMPMENT OF COLUMBIANS.—Drawn by Riou, after a sketch by W. H. Dixon.

The original seat of this stock was the valley of the Klamath river, from which the territories of the tribe spread out eastward to Nevada. The subdivisions of the Klamath nation are the Modocs, the Yakons, the Shastas, the Yukas, etc. These tribes are loosely confederated,

SHOSHONE WARRIOR—TYPE.
Drawn by E. Ronjat, from an American engraving.

but not to the extent of requiring common action even in the case of war.

The Pomos also are subdivided into many tribes. They have their seats in the valley of the Potter river. Still further south, in the southern part of the present State of California, were the territories of the Runsiens. This nation appears to have had its center about Monterey bay. The Runsiens extended northward to the bay of San Francisco and southward to the islands of San Miguel and Santa Cruz. The tribes were of the coast. The names which we find in this group are the Eslenes, the Olhunes, the Mipacmacs, the Yolos, the Talluches, the Waches, the Powells, etc. There was also a group of small tribes in the Sacramento and the Napa valleys.

Seats of the Pomos and Runsiens; smaller groups.

The general condition of the native Californians was much below that of the Indian races of the central and eastern parts of the continent. The tribes were few in number and of little prowess. Their social condition was degraded, and the comparatively easy climatic conditions under which they lived could hardly compensate for the wretched estate of the races of this region. It has been noted, however, that these natives were more sedentary than most of the Indians, and that they yielded more easily to the influence of the Whites, accepting not only their domination, but also their instruction and, as far as they were capable, their institutions.

Low condition of the Californians; seats of the Shoshones.

Next to the Californians on the east, and occupying a wide range of territories, were the Shoshones, or Snakes. By these the present States or Territories of Wyoming, Nevada, Idaho, Utah, Southern Oregon, Western Montana, Northern Texas, a part of Southern California, and New Mexico were inhabited. Of course this vast region was but sparsely peopled with the aboriginal races, and great stretches of plain and desert might be found unpeopled by human beings.

The Shoshones were divided, first of all, into the Shoshones proper and the Pawnee family, to which we have already referred. Of the former, there were the Western Shoshones, occupying parts of Oregon and Idaho; the Bannacks, dwelling in Idaho and in adjacent parts of Nevada and Oregon; the Utahs, or Utes, holding Western Colorado, Utah, the greater part of Nevada, Arizona, and a part of Southern California; the Comanches, in Northern Texas, New Mexico, and Northern Mexico; the Moquis, of New Mexico; the Diegnenos, holding the coast in Southwestern California; together with several other obscure divisions of the race. Of the Pawnees, there were the Pawnees proper, of the Kansas and Pawnee reserves; the Ricarees, having their native seats in Texas and Western Louisiana; also some smaller tribes.

Other Californians; the Pawnees and Ricarees.

The general condition of these races, like that of the Californians, was degraded and savage. Some of them were as near the earth as any of the native barbarians of these continents. It is to many of these tribes, as well as to the Californians, that the term *Digger* is applied. This epithet, referring originally to the fact that the people so designated procured their subsistence by digging natural products, as roots, etc., from the earth, has become almost ethnic in its sense. A large number of the tribes in this part of the country are called Diggers, and the word carries with it a sense of the degradation of the peoples to whom it is applied.

Degradation of the Diggers; their means of subsistence.

DIGGER TYPES.—Engraved by Sargent.

Than these few of the aborigines of America live a more miserable life. They eke out a scanty subsistence by gathering plants and scratching edible roots from the ravines and plains where they wander. They never have a sufficiency of food. Starvation or half-starvation is their common lot. They have little skill in hunting and fishing, and

spend the greater part of their time in those situations where the poor gifts of nature may be found. It is claimed, however, that they are in natural disposition more sociable and honest than many of the other native peoples who have attained to a higher manner of life.

Among this wide range of nations there is much variety in development. They are not all on the Digger level of existence. There were found here and there Californian tribes that had made considerable progress toward the civilized life. Their peaceable disposition was greatly in their favor. Thus, for instance, the tribe called the Zunis engaged in agriculture, and made of their territories a peaceable oasis in the midst of a more strenuous savagery. Among these people there was that same variation of complexion which we have noted with surprise among the Mandans. Major Emory has attributed this to the presence of Albinos. The Zunis made for themselves houses in the rocks, sometimes taking advantage of natural cavities, and sometimes, perhaps, adding to the excavation by their rude skill. "Many of them," says Emory, "are Albinos, which may be in consequence of their cavernous dwellings."

Manner of life of the Zunis; Albino traits.

MODERN ZUNI.

Superior even to the Zunis were the Moquis. These have been declared by some authors to be the highest type of the Californian races. They cultivated the soil, built villages, raised sheep, knew how to spin and weave, and it is said manufactured cotton cloth. They had their territories between the Little Colorado and the San Juan rivers. It was one of the peculiarities of the race to seek residence high up on inaccessible cliffs and mountaintops. They had flocks, and in some places orchards and gardens. Their disposition was of a peaceable character, and they were subjected to the constant aggressions of the Navajoes.

Superior attainments of the Moquis.

The last named people have their territories on the Little Colorado, stretching thence to the San Juan. The native name is Yutahenne. Their remote derivation is from the Athabascans, and of that division of the Indian races the Navajoes seem to be the strongest and most progressive. They have entered the agricultural life, and have flocks of cattle, sheep, and goats. They supply themselves with horses, and have manufactures, including spinning and the production of cotton and woolen cloth. Their country borders the territories of the Mexican races, with whom they have had immemorial wars. At the present time they occupy a reservation of more than six thousand square miles about Fort Defiance, where they are gathered to the number of nearly ten thousand.

Strength and progress of the Navajoes; their reservation.

If we glance at the general character of the Californian races we shall find much of interest. The people of this stock were of a darker complexion than most of the native Americans. They have been compared in color to the Blacks of the West Indies. It has required close observation with travelers to determine in some cases whether given examples of this race were not true Negroes. The hair, however, and some of the other features plainly classify them with their own Indian stock. They are of the average height. The forehead is low, and the eyebrows black and heavy. The eyes are deep-set and black; the nose, short and flattened at the bridge; the cheek bones protuberant; the mouth large, the lips thick, and the teeth white and large. In their mental characteristics the want of courage and intelligence have been noted. The people are indolent and without that natural curiosity which foreruns all learning. They lack something in the symmetry and beauty of form which characterizes many of our aborigines. They move with less dignity, turning in their toes and having a tottering and infirm gait.

Ethnic characteristics of the native Californians.

SACRED SPRING OF THE ZUNIS.

In the matter of building, the style of structure which we have seen among the Mohawks is repeated in this far-off situation. The aboriginal houses of California were of a circular form, hav-

MOJAVE TYPES.—Drawn by Duvaux, from descriptions.

ing a diameter in the better class of buildings of as much as twenty or twenty-five feet. The height, however, was no more than seven or eight feet. Since the frame timbers were bent over till the framework resembled an inverted basket, it was only in the center of the hut that the men could stand upright. The door was an opening on one side about three feet high. The covering of the tent was of skins or bark, or frequently of sod or a plaster of mud. The latter feature shows that we are here on the border-line of that style of building which begins to prevail as we pro-

Their manner of building indicates the Mexican border.

ceed southward into Mexico and Central America.

The religious ideas of these peoples are vague and hard to define. They believed in a sort of metempsychosis. It was the opinion that the souls of the dead returned to the native seats of the race and entered into various animals. They projected the processes and manners of the present life into the after life, and imagined the chase, the village, the council, and the war in that state as well as in the present.

Belief in a future life; social customs and love-making.

Among the social customs which we note in this part of aboriginal America may be mentioned the substitution of monogamy for polyandry. The Southern Californians married each one wife, and it is said that her consent was obtained by courtship. The lover must approach the hut of the admired one and, sitting at a distance, play for her rude airs on his flute. By and by she will relent and come to him, or, relenting not, will remain unmoved until he goes away. Such is their little romantic drama of the heart.

We may not here dwell at length upon the races which we have classified as Californians and Shoshones. We may next note some of the characteristics of that Yuma family which has gained so much note in our southwestern parts. The original seats of this race were Arizona and Lower California. Perhaps the center of its territorial life was about the confluence of the Colorado and the Gila. It would appear that the Yuma race is

Place of the Yumas; classification of the family.

MISSION INDIANS (LOWER CALIFORNIA)—TYPES.
Drawn by E. Ronjat, from a photograph.

clearly differentiated from the surrounding nations and peoples. The prevailing language indicates the distinct character of the stock. The mental characteristics of the Yumas are such as to show that before our acquaintance with the race they followed their own tribal development until an ethnic character was well established. The present ethnography recognizes about ten subdivisions of this people; that is, ten tribes, or clusters of tribes, all of which may properly be regarded as Yumas.

The tribes in question are: (1) the Yampi, who bordered aforetime on the territories of the Aztecs; (2) the Casninos, or San Franciscans, who have now disappeared; (3) the Tantos, having their territories on the Green river; (4) the Maricopas, on the Gila; (5) the

YUMA TYPES.—Drawn by E. Ronjat, from a photograph.

MASSACHUSETTS INDIANS AND MISSIONARY.—MAYHEW AT MARTHA'S VINEYARD.

Wallapi, between the Black mountains and the Colorado; (6) the Mojaves, who are now the principal representatives of the Yuma race; (7) the Yumas proper, at the junction of the Gila; (8) the Cocopas, near the mouth of the Colorado; (9) the Quemeyas, between the Lower Colorado and the Pacific coast; (10) the Cochinis, of Lower California.

Numbers and manner of life; house building.

It is not needed that we should enter into detailed descriptions of these peoples. Some ethnographers give to this Yuma race the ethnic designative of Cuchan. The Yumas have been known to the Whites for nearly two hundred years. Missions were established among them about the middle of the eighteenth century. At the close of that century the race was estimated at three thousand souls. Generally they have held friendly relation to the Spaniards and Americans, but sometimes have fallen, under provocation, to massacre and war.

The Yuma manner of life was greatly superior to that of the Digger races further north. They built houses in the form of rude huts, partly underground. Above ground there were posts and a roof constructed of the branches of trees. The leading pursuits were hunting and fishing; but agriculture was also practiced, including the production of corn, pumpkins, beans, and many of the commoner vegetables.

Domestic arts; features and bearing of the race.

Among the artistic attainments of the race we note the ability to make pottery of rude patterns, and in particular to weave those beautiful water-tight baskets of which we have spoken in a former part. The Yumas also knew how to distill a kind of brandy from fermented beans. In addition to the dog, they had the horse as a domestic animal, and hunted and fought on horseback. They were a people rather tall in stature, having a dark, copperish complexion, very long, heavy black hair hanging down the back, but cut square across at the brows. They were an athletic people, having much of the ease of motion and dignity of manner which we have often seen and admired among the Indians of Central North America.

The Yuma reservations; promise and population.

At the present time the Yumas are gathered on three reservations. One of these is on the right bank of the Colorado, and the others on the Gila and in Southern Arizona. The race has not been injured by its confinement to the narrower limits, but rather improved thereby. The present population is estimated at an aggregate of about six thousand.

Native races of Eastern United States; distribution.

Before we advance into Mexico and Central America we may sweep around to the eastern and southeastern parts of the United States and glance at the natives of those regions. The New England races were, if we mistake not, all of that ethnical and linguistic group which we have defined under the broad term Algonquin. The Eastern Algonquins ran out well into the old central colonies of our early thirteen republics. There was also an Atlantic Algonquin race, extending up and down our whole coast, from Passamaquoddy bay to Cape Fear. Within these limits were situated the various small tribes and nations with whom our fathers came into first contact on their arrival in America. It is not needed that the reader should be detained with an account of such races as the Penobscots and the Passamaquoddies, of Maine; the Mohicans, of Connecticut; the Massachusetts and the Pequods, of the Old Bay; the Adirondacks and Manhattans, of Upper and Lower New York; and

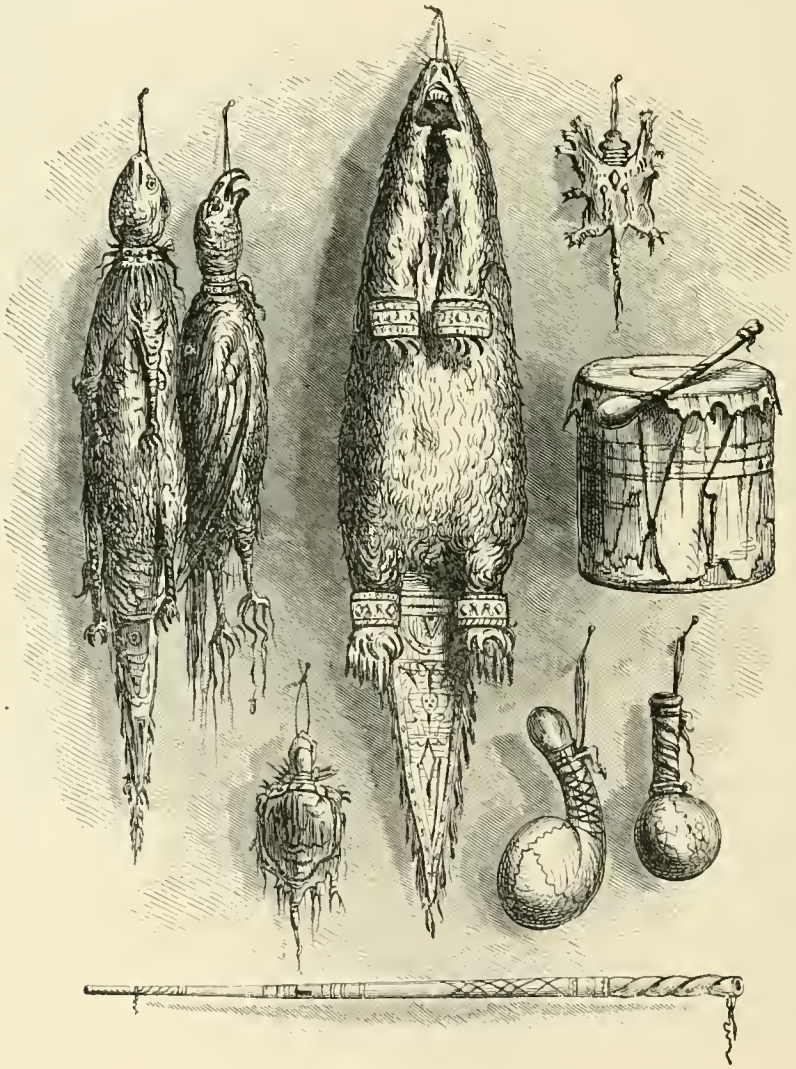
CREEK TYPES.—Drawn by Peleoq, after Paul Kane

the various Leni-Lennappes, such as the Delawares, the Susquehannas, etc. Virginia teemed with tribes, such as the Powhattans, the Accomacs, the Rappahannocks, and the Panticoes. Besides these, we had in Pennsylvania, Kentucky, Tennessee, Ohio, and Indiana the fine race of the Shawnees; also the Miamis and other famous tribes.

After these divisions, passing to the south, we come to the Appalachian group proper. These were evidently a side development of the Dakota-Sioux. They occupied the whole southeastern division of the present United States, and spread westward to Louisiana and Arkansas. Within these limits were the strongest races intellectually and the most advanced physically of any of the native peoples of the old United States. Here were the Creeks, or Muskogees, of Alabama. This territory was regarded as central to the whole Appalachian range of nations. Here also were the Chickasaws, of Mississippi, and the Mobiles, of Florida.

Place and divisions of the Appalachians.

On the Lower Mississippi the Choctaws had their domain, while the Appalaches spread out through Georgia toward South Carolina. Equally great in fame were the Natchez, of the Lower Mississippi; the Seminoles, of Florida and Southern Alabama; and the Cherokees, of the western Appalachian mountains. In South Carolina the Catawbas had their lodges, with the tradition that they were the kinsmen of the Eries of the North.



EAST ALGONQUIN TOBACCO BAGS, DRUM, WHISTLE, AND RATTLES

Many of these interesting and progressive peoples have perished under the pressure of the White race. Some have wasted to a handful. The great

CHEYENNES AND ARAPAHOES—TYPES—Drawn by Janet Lange.

representatives of the Appalachian stock are the Cherokees, the Creeks, and the Choctaws, occupying the eastern parts of our Indian Territory. Next to them on the west is the Chickasaw nation, and to the north a division of those Osages of whom we have already spoken. Still further west in the same Territory are the Kiowas, the Comanches, and the Apaches, lying on the left bank of the Red river. In the northwestern part of the Indian Territory are the broad domains of the Cheyennes and the Arapahoes.

Peoples of middle South; Cherokees, Creeks, Choctaws.

In the eastern part of the Territory Indian civilization has made its best display. Governments have been organized, laws established, schools provided for, and institutions founded. Land-ownership has become a recognized fact, and agriculture is the principal pursuit. Education has made commendable inroads on the original barbaric estate. Letters these nations brought with them on their removal from their old countries east of the Mississippi. The printing press and the newspaper are a part of the present native life of the country. The arts and the sciences have appeared in their rudimentary forms. European styles of clothing and of building have been substituted, at least in the ruder kinds, for the barbaric apparel and the huts of the forefathers. The Choctaw, Creek, Cherokee, and Chickasaw nations have made the beginnings of the intellectual life, and may be said to flourish.

Indian civilization in the Territory.

BOOK XXVIII.—CENTRAL AND SOUTH AMERICANS.

CHAPTER CLXXVII.—PRIMITIVE MEXICANS.

CONTINUING our progress southward into Mexico we now come to another interesting group of nations. Ethnographically we here find the mixing of two tides. It would appear that the Asiatic Mongoloid division of mankind—spreading southward through western North America—descends into Mexico, Central America, through the isthmus, and as far south as the Andean nations. It also appears that another division, namely, the Polynesian Mongoloids, coming possibly by way of Hawaii, has reached the region of Lower California and Mexico, there blending its results with the races from the North.

Asiatic and Polynesian races blend in America.

It is the opinion of Winchell that the peoples now under consideration may have a generic classification. To express this broader analysis that author accepts the ethnic term Nahuatl to designate all the races south of the Californians and the Cibolas as far as the isthmus. It may well be doubted whether such generic classification is warranted by the facts. Nevertheless, there are features common to the various races that we are now to consider, namely, the Chichimecs, the Toltecs, the Aztecs, the Ottomies, the Cholulans.

Suggestion of the ethnic term Nahuatl.

If we accept the term Nahuatl to express the ethnic relationship of the races upon which we are now to enter, we shall find the relationship extending far enough to the north to cover that race which is clearly the connecting link between the aborigines of North America and the peoples of Mexico and Central America. The race in question is the Pueblos of New Mexico and Arizona. It is clear that these constitute the link between the races of the North and the South. In almost all particulars the gradation from the northern to the southern type is discoverable in the Pueblo type.

The term Pueblo is Spanish, signifying village. It was applied by the Spaniards to the aborigines of New Mexico because the latter dwelt in villages

They were a sedentary people, and only incidentally hunters and fishermen. The principal feature of their life, namely, the village, from which they were named, was a fact sufficiently conspicuous. It is here that we note the disappearance of the wigwam and lodge of North America and the substitution of the house. The Pueblos are the first proper builders whom we find in our progress to the South. They understood and practiced construction much in the manner of some of the ancient nations, such as the Chaldees. The Pueblo house was adobe-brick or stone. In the construction of it mortar was used, but it does not appear that the burning of bricks was understood. In view of the climate, however, the baking of clay in the sun was sufficient, and the bricks thus produced have been found to be almost as durable as those of the Babylonian plain.

The Pueblos and their buildings.

The Pueblo houses were of a wide range as to size and character. The ground plan was rectangular. Sometimes the house was several stories in height. The huts of the poorer kind were a single story high, but had the same general character as the more pretentious buildings. The larger houses were intended to contain several families. In some instances quite a number of houses were built as one around a square, thus furnishing accommodations for quite a community of people.

The villages were frequently set on the plains, but the Pueblos preferred some high and defensible situation. A cliff or mountain terrace, defended by the nature of the place, was usually chosen, and there the village or town was built. The true Pueblo house seems to have had respect, first of all, to defensibility; for the first story was without doors or windows. This feature has now been relinquished for the more convenient style of ground entrances. In the old cliff towns the inhabitants must ascend to the second story by ladders. The second story was a smaller cube set

Rock dwellings and villages.

MENDICANT INDIANS OF MEXICAN VILLAGE.

on a larger, so that the occupants of a house could walk around outside of the second story on the roof of the first.

Not only did the Pueblos in their building—which is the most remarkable characteristic of their tribal life—avail themselves of defensible positions, but they frequently made their houses in the native rock. The stone formations of New Mexico and Arizona in many parts favor excavation and adaptation to human abode. The aborigines sought such localities, and their cliff dwellings were partly the result of building and partly the work of adapting the native rock to their wants.

Pueblo cliff towns carved from native rock.

The situations and the work were alike picturesque. The method of life was unique, and the curiosity of modern times has not yet satisfied itself with inquiry into this peculiar type of human existence. The traveler in the southwestern parts of the United States may still come upon the plain villages of the Pueblos, and also the remains of their cliff towns, some of which are occupied as they were three centuries ago.

The Pueblos present as their linguistic development at least six dialects of a common stock. The tribes are named accordingly, namely, the Cuares, the Teguas, the Picoris, the Jemez, the Zunis, and the Moquis. The reader will note that some of these subdivisions

Pueblo language; civilizing arts of the people.

CLIFF VILLAGE.—CITY OF THE ZUNI.—Drawn by D. Lancelot, from a description

MEXICAN INDIANS—TYPES AND COSTUMES.—Drawn by E. Roniat.

have already been discussed on the side of the Californians and the Shoshones.

In other particulars besides their building the Pueblos rise from the Indian level toward the grade of a civilized people. From the first they were found to be largely sedentary, and as a result of that life given to agriculture. They produced in their gardens the common vegetables and grains of the subtropical countries. They also cultivated cotton, and spun and wove that fiber into respectable fabrics. Their potteries excited the admiration of the Spaniards, and many other of their small arts gave promise of the greater attainments of the Mexicans and Central Americans. In almost all particulars we may note the bridge-like position and character of the race.

By way of these intermediate Pueblos we now pass to the Mexican races proper. Among the American aborigines the peoples under consideration might be called the classical nations, as distinguished from the romantic tribes of our continent. On reaching Mexico we find a type of man-life which had risen, on the discovery of America, to a high grade of civilized activity. Notwithstanding the prejudices and bigotry of the Spaniards, it is easy to see that the upper classes of the Mexican people were superior in all the essentials of humanity to the fierce and bloody-minded invaders who came against them under the cross.

Superiority of Mexican races to other aborigines.

The Mexican race three centuries ago already had a history reaching back into the Middle Ages. While the Crusades were still in active eruption throughout Europe, the Aztecs left Aztlan and arrived in the valley of Mexico. There they planted a monarchy, and for fully two hundred years pursued a development which, in many of its features, was as admirable as it was remarkable in all.

Since the Aztecs, or Mexicans proper, are the chief and most famous of these classical races of the Southwest, we may first consider them. Of all the peoples with whom the early European adventurers came into contact these were the most interesting and highly evolved. At the time of the Spanish conquest of Mexico they occupied the great plateau of Anahuac. The term Aztec was doubtlessly at the first the designative of a single tribe; but that term was widened in its application until it included many tribes. These, according to their own tradition, were immigrants from the caverns of Aztlan. Thither they had come as wanderers into Mexico where the Toltecs were before them.

High rank of the Aztecs; their national tradition.

It is not impossible that the tradition of Aztlan refers to a primitive emigration of the ancestors of the Aztecs out of Asia. The belief in the foreign origin of the race was universal; but the historical facts to which the myth referred are unknown. As we have said, the Aztec immigrants found the Toltecs in possession of the table-land of Mexico. Them they either supplanted or assimilated. At least the newer race rose in place of the elder. Strangely enough, it would appear that the Toltec civilization was equally varied and imposing with that of their successors.

The historical success and progress of the Aztec race were remarkable. They obtained a complete predominance over the Toltecs, or a union with them, and on that foundation planted their empire. The territorial area over which they held sway reached a limit of about a hundred and eighty thousand square miles. This

Historical success of the Aztec race.

MEXICAN LANDSCAPE.—Valley of Tula.—Drawn by A. de Bar, from a photograph.

wide domain of interesting and beautiful country they reclaimed and civilized. After two centuries or more the Spaniards came upon them with rapiae, fire, and sword, leaving little behind but the melancholy and disastrous wreck of a peace-loving nation, worthy of both the approval and commiseration of after times.

The Mexi predominate in Anahuac.

The history of the life and manners of the Aztecs has been so fully displayed in American and English literature that the repetition of even its leading features is hardly demanded in the present work. It appears that the Mexi, or, as we should say, the Mexicans, having the rank of seventh among the tribes, gained the leadership of the race and determined its historical name. These it was who made their settlement at Chapultepec, but having conquered the Chalcos, extended their domains to include the lake Chalco, where the imperial city was builded.

Characteristics of the environment.

We should in this connection note the peculiarities of the region in which we now find ourselves. Like it there is no other country in the world. Mexico consists of a mass of mountains thrown together and crowded until their summits constitute an upland, or series of uplands, of great elevation. Above the average level rise famous peaks to the height of sixteen thousand or seventeen thousand feet above the sea level. Among these greater elevations are the four great plateaus which constitute the body of the country. The first of these, the plain of Toluca, is lifted to a level of more than eight thousand five hundred feet above the oceans. The second is the plateau, or valley, of Tenochtitlan, containing lake Chalco, where the capital was built, and other waters of like character. This table-land is nearly seven thousand five hundred feet above the sea. The other two plains, or valleys, called Actopan and Istla, have: the first, an elevation of more than six thousand five hundred feet, and the other, of three thousand three hundred feet. It will thus be seen that the country called Mexico is really a land of mountaintops, all of which far exceed in elevation any countries of the Central United States. Most of them are as high as the uppermost parts of the Alleghanies.

Singularities of Aztec life and development.

It was in this extraordinary situation that the Toltec and Aztec races flourished. We are here considering the latter. The Spaniards found on their arrival in this high country—the climate of which is neither temperate nor torrid, and where neither summer nor winter, in the proper sense of those words, can exist—a people as singular as their environment. They were lifted as far from the level of savage life and from the manners and customs of the average North American races as was their country above the sea. Here rudeness had disappeared before a complex civilized life, in which gentility and mildness of manners were notable in the midst of commerce and artistic activities. It must not be supposed that the intelligence of this people was without superstition and cruelty; but their superstition related to the larger mysteries of life, and their cruelty was seen only in religion and in war.

Industries and arts of the Aztecs.

Among this people the primitive pursuits had given place to manufactures and the cultivation of the soil. The Aztecs discovered and worked their mines of silver and gold. They cut precious stones, wrought the metals into

SCULPTURES OF THE AZTECS.—LINTEL AT LORILLARD.—Drawn by H. Chapuis, from a photograph.

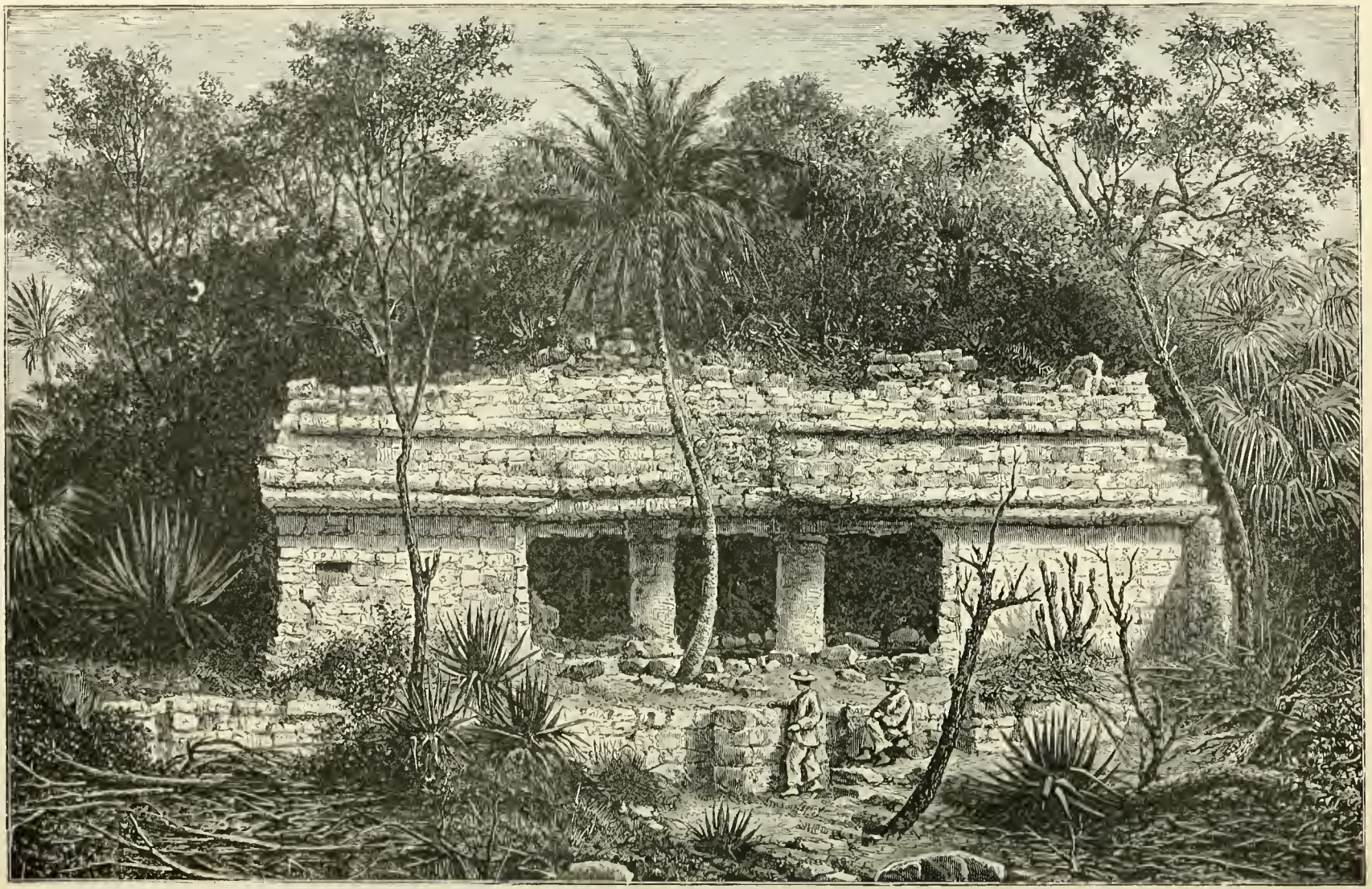
artistic forms, and did much cunning workmanship, to the surprise of their invaders. As builders, they had risen to the first rank. Not six races of the human family had surpassed them in the greatness and splendor of their structures. They had discovered and invented many of the principles and contrivances most conducive to the welfare of men. They had an astronomy, and out of this had carefully deduced a calendar which surpassed in its accuracy that invented under the auspices of Julius Cæsar!

There were eighteen Aztec months, each of twenty days, and five days extra for each year. To these were added at intervals intercalary periods in such manner as to preserve the integrity of the year for ages. Strangely enough, the Aztecs had not discovered the mystery of letters. The need of such an agency for the record of thought was painfully felt by them, and they sought to supply the lack with symbolical writings and pictorial paintings, of which they had innumerable. In this way they sought not only to preserve an outline of their history and tradition, but also to record their thoughts and beliefs.

Aztec astronomy and computation of time.

AZTEC CALENDAR STONE.

It is not needed that we should enter at length into a discussion of the arts and sciences of the Aztecs. Besides their architecture, they practiced nearly all the industries common to men. They



RUINS OF AZTEC TEMPLE OF TULOOM.—Drawn by A. de Bar.

manufactured with skill, and clothed themselves with elegance and taste. Their nobles and kings were clad in splendid apparel. They gave attention to public improvements, constructed streets and highways, built storehouses, temples, and palaces, combined the effort of many workmen to accomplish given results too great for the hands of one or a few.

Manufactures and public enterprises.

MEXICAN POTTERY (ONE FOURTH SIZE).—From *Magazine of Art*, engraved by J. Andrew.

The religious system of this people has attracted a vast deal of attention. Their religion was one of the largest institutions of society. The temple and the priest appeared to overtop all other facts in Aztec life, and the ceremonial performed in honor of the gods was the most stately and splendid of all the public pageants of the people. Of gods they had many, and to them they offered sacrifices by the agency of the priests, who constituted an order of the highest rank, collateral with the nobility.

Religious system and hierarchy; bloody offerings.

The sacrifice which the Aztec priests made at stated intervals to the deities of the race was of the usual two kinds, namely, of the products of the earth and of living beings; but the bloody aspect of the expiation prevailed over the other, and gave character to the whole. No people more than the Mexicans have held to the belief that it is necessary to satisfy the gods with blood. Not ancient Israel in the heyday of his rites on Moriah shed relatively a more constant stream of blood than did the Mexican priests in their temples and courts around their sacrificial stones. But the difference was this, that Israel substituted beasts for men at his altars, while the

Aztec priests insisted that only the human being was a fit offering wherewith to appease and conciliate the high gods above him.

Thus came human sacrifice. It was the common practice of the Mexican religion. No other people more than these have held an opinion of the cruelty, hardness, and relentless spirit of the deities. This was the curse of the race. The notion that the gods must be appeased by the offering of human victims on the altar reäcted on the national character, and gave to it that malign, sullen, and cruel spirit with which it was permeated. Notwithstanding the high civilization to which the Aztecs had attained—notwithstanding their sociable dispositions and the amenities of the private and public life of the nation—they were, nevertheless, as cold and cruel in the center of their moral natures as were the North American savages.

The human sacrifice; cruelty of the race.

OLD AZTEC TYPE—WOMAN.

The qualities of compassion, tenderness, sympathy, and gentle and relenting habitude were unknown to this people.

Mixed with the religion of the Aztecs were their myths and traditions. They had a cult of history. There were teachers and professional seers who could give an account of the past events in the career of the race. In this they were like our North American aborigines, nearly all of whom cherished a tradition of the past. To the Spaniards the Mexicans were wont to recite extensive passages from their previous history. For them they interpreted the meaning of their historical and allegorical paintings. Fortunately this lore has been preserved, and is still an open book for scholars and antiquarians. Perhaps in course of time a systematic rendition of these documents—if so we may call them—will be made for the historical enlightenment of the inquirers of the present age.

Allegorical history of the Aztecs.

It is not intended in this connection to discuss the system of religion which prevailed among the Aztecs. It is sufficient to note that the leading features of their belief and practice, as illustrated in the great temple of the capital, were almost identical with those of Brahmanism in India. Their god Tezcatlipoca corresponded to the Indian Brahma, Giver and Preserver of Life, while the ferocious Huitzlipochtli is the Siva of the East, the deity of War and Wasting.

Similarity of the Aztec religion to Brahmanism.

The ethnic traits of the ancient Mexicans have been described by many writers and travelers. The physical and mental characteristics of the race have been preserved by both letters and

Clavigero's account of the ethnic traits of the race.

art, wherefrom we are able to inform ourselves relative to almost every trait of this ancient and famous people. Perhaps of all the writers who have studied the manners, customs, and character of the Aztecs, the Mexican historian, Francisco Saverio Clavigero, is one of the most interesting and trustworthy. He was a native of the country, born at Vera Cruz in 1720, and dying in Italy in 1793. In the prime of his manhood he spent thirty-six years in Mexico, gathering the material for his great *Storia Antica del Messico*, in which we find at least the materials of an authentic history of the race.

From this work we may gather the most marked characteristics of both the Aztecs and their successors, the Mexicans. From this source we learn that the Mexican stature was of the average, or rather below the average, and that in size the Aztec person was medium and well proportioned. The complexion, though brown, was clear and uniform. There was a depression of the forehead, giving to the profile a small facial angle, and producing an effect much like that which some of the American Indians produce by the artificial compression of the head. This low recession of the cranium was regarded as the mark of beauty, and it is evident that the Mexican artists were disposed to preserve and even exaggerate the trait which was affected as the most beautiful. The Aztec eyes were black, and the forehead narrow, as well as receding. The hair was thick, coarse, and glossy like the tails of horses. The beard was thin and straggling. The body was wanting in those symptoms of hairiness on legs, thighs, and arms which are a common feature of nearly all the races. The skin was smooth and shining, and of a brownish olive hue.

It was noticed long ago that the physical form of the Aztecs and their successors, the modern Mexicans, was fixed, and rarely if ever subject to deformity. Clavigero remarks upon the fact that among thousands it would be impossible, or at least difficult, to find a sufficient number of the lame, the hunchbacked, or cross-eyed to give a notion to the observer of the appearance of such characters. The beauty of the women has also been remarked upon since the discovery of the country. It is agreed that the attractive features of the maidens of this race are heightened in effect by natural modesty and sweetness of manners.

Uniform and perfect physical development.

OLD AZTEC TYPE—MAN.

Clavigero continues: "Their senses are very acute, especially that of sight, which they enjoy unimpaired to the greatest age. Their minds are at bottom in every respect like those of the other children of Adam, and endowed with the same powers; nor did the Europeans ever do less credit to their own

reason than when they doubted the rationality of the Americans. Many persons allow the Mexicans to possess a great talent of imitation, but deny them the praise of invention—a vulgar error

WOMAN OF TIERRA CALIENTE—TYPE.

which is contradicted by the ancient history of that people."

As we have already remarked, the Aztecs, on the way to Anahuac, and on their arrival there, found the great race of the Toltecs. It is conceded that the latter were the predecessors of the people whom Cortez and his successors conquered. The native traditions point clearly to this belief. There are good grounds for thinking that the Toltecs made their migration from their ancient country, called Huehuetlapallan, into Anahuac about the middle of the sixth century of our era. This may be regarded as the beginning of Mexican tradition. Some authors think that about a century was occupied in the migration, and fix the middle or the after part of the seventh century as the date of the arrival of the Toltecs in Mexico.

Successive race conquests of Anahuac.

It would appear that this people was the most civilized and progressive of all the early American races. We may perceive enough in their character to warrant the belief that they were superior in the civilized life to the barbarians who about this period obtained possession of Europe. Relics of the ancient work of the Toltecs are still preserved in the remains of the pyramid of Cholula, which may well be ranked with the achievements of the classical ages. The Toltecs had their seers and prophets, their historians and astrologers. It was at this early age that the religious institutions inherited by the Aztecs from their predecessors were founded. It would appear that in the primitive age of the Toltec ascendency the government was double, having a secular and a religious head—a fact in which we may catch a glimpse of probability that the Toltecs

Primacy of the Toltecs in American civilization.

were immigrants from Japan or some other northeastern Asiatic country.

The incoming of the Nahuatl tribes, who at length gave an ethnic name to the peoples of Mexico, is placed in the twelfth century. There were of the tribes so-called seven divisions, of which the last and most powerful were those Aztecs whom we have already considered. The Nahuatl appear to have come in the character of conquerors, but to have absorbed the preceding Toltecs, and converted the whole into that race whom the Spaniards found in Mexico.

ARCHITECTURE OF THE TOLTECS.—TEMPLE AND ARCH AT TIKAL.—Drawn by A. de Bar, from a photograph.

Historical glimpses of the Nahuatl.

As far as we have been able to know the facts, the Toltecs were of the same general character as the Aztecs who

succeeded them. They established a monarchy, developed a clergy and nobility, built cities, constructed public improvements, made war, and suffered from famine and pestilence. It appears that at one time, before the coming of the Aztecs, there was a large emigration of the people into Guatemala, where the emigrants reëstablished themselves and founded the new empire of the Quiches.

Relations of the Toltec and Aztec races.

TOLTEC IMAGES.

Another episode in these Middle Ages of Mexican history was the incoming of the Chichimecs, of whom we have spoken in the general analysis of the Mexican races. The people in question appears to have been descended from some stock of mankind different from the division which contributed the Toltecs and the Aztecs. The Chichimecs came about a century after the Toltecs had established their empire of Tula. They were a warlike race and subordinated the Toltecs, thus forerunning and preparing the way for the Aztec conquerors. It appears that the Chichimecs had the good fortune to absorb from their predecessors the civilized life of which the latter were evidently in possession. It thus happened that when the Aztecs came into the country they found it in possession of a composite race, and with that race, having first subdued it, they combined in the formation of a new national life.

Formation of a composite ethnic life in Anahuac.

It appears that in these transformations the old Toltec element continued to assert itself as the strongest and most fitting. This is said of the intellectual and civilizing fecundity of that race. Tradition indicates that the Toltec language and institutions of society and religion were communicated first to the Chichimecs, then to the Nahuatl, or Seven Tribes, and lastly to the Aztecs, who absorbed the whole and established a new nationality. It is possible that the seeming preponderance of the Aztec race—the bigness of its disk rising sunwise above the ethnic confusion of the preceding time—is attributable to the fact that our point of observation is on the hither side of it, and that its nearness to the Spaniards and other White races give to it a largeness and brilliancy that it would not

Reasons for the seeming bigness of Aztec civilization.

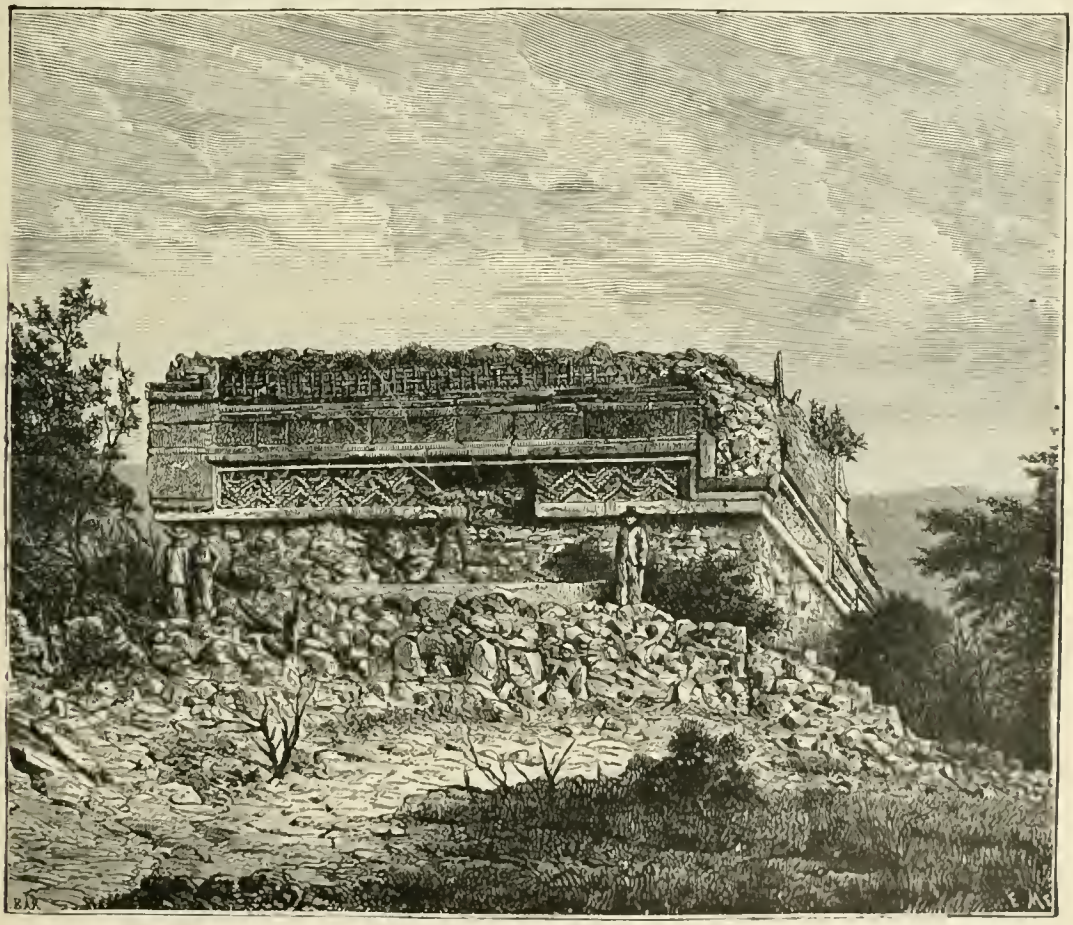
have possessed from a truer historical perspective.

We may not within the limits of our space remark further upon the three principle peoples of ancient Mexico. These were in order of succession the Toltecs, the Chichimecs, and the Aztecs. There were besides these the two peoples called the Ottomies and the Cholulans, and below these (geographically) the races of Central America. Of the Ottomies, we may say that they were perhaps one of the oldest peoples of Western Mexico. They were certainly in the country about lake Texcuco before the arrival of the Chichimecs. They were thus at least contemporary with the Toltecs, and possibly the older of the two peoples.

Minor peoples of the Nahuatl ascendency.

The correctness of this hypothesis is indicated by the character of the Ottomi language. This was monosyllabic, and was thus strongly distinguished from the polysyllabic vocabularies of the other Mexican races—a circumstance which points not only to the antiquity of the Ottomies, but to their manifest affinity and probable derivation from some Polynesian or Asiatic source.

Hints derivable from language.



TOLTEC RUINS OF MITLA.

The ancient Cholulans were a people belonging to the table-land of Anahuac, where they developed a strong national-

ity in the prehistoric period. Of them and their institutions not so much is known as has been ascertained respecting the more famous races. Already, at the time of the Spanish invasion, the Cholulans had sunk into decay. It was by the traces of their civilization rather than by themselves that the race was revealed to the invaders and to the knowledge of modern times.

Evolution of the Cholulans.

It would appear, however, that there was a time when Cholula was the rival of Mexico. It is manifest that the former city was a great emporium and the center of the civil and religious institutions of the Cholulan race. There were temples and palaces and a great community of manufacturers and agriculturists. There seems to have been, as among the Chichimecs, a double-headed government, one head being the priesthood and another the emperor and the nobility. Perhaps our estimate of the Cholulans, and of their strength as a historical factor among the Mexican races, has been heightened by the remarkable ruin known as the pyramid, or teocalli, of Cholula.

Than this no more remarkable relic of ancient architecture has been discovered in America. It excited the enthusiastic interest of Humboldt, who was the first of modern scholars to examine the monument with critical skill. It is still an open question whether the pyramid is wholly the work of man, or whether the builders availed themselves of a natural cone rock, simply cutting the same into the required form.

The Cholula pyramid; other similar ruins.

CHOLULA PYRAMID.

Mexico and Central America are not wanting in other ruins of like character, but this of Cholula is the most conspicuous and wonderful of all the teocallis. It is a hundred and sixty feet in height, and is rectangular at the base. The basic area is about forty-five acres, each side measuring about fourteen hundred feet. The work has been considerably mutilated by both man and the elements, so that the regular outline is partly de-

HUMAN SACRIFICE QUETZALCOATL.

stroyed. Meanwhile vegetation has usurped the throne of ancient superstition, and trees have risen with their roots thrust deep among the rocky débris of extinct altars.

It would appear that the Cholulan monument was of a religious design. There was aforetime on the top a broad platform, around which was a low wall. This was no doubt the central shrine of the Cholulan people. The mountain was dedicated to the god Quetzalcoatl,

Design of the Cholulan structure; Quetzalcoatl.

THE GOD QUETZALCOATL.

and his worship was celebrated thereon at the time when the Aztecs invaded Mexico. At that epoch the Cholulan priests kept the fires always burning on the altar which crowned the summit of their pyramid. The temple built there was, perhaps, as splendid as any ever reared in these continents.

Traditions are preserved of the effigy of the national god that was set in the interior shrine. On his head rose a miter with feathery plumes. On his broad breast was spread a gold and silver shield ornamented with religious and warlike symbols. In his right hand he carried a scepter blazing with precious stones, and around his neck was a collar of beaten gold. Before him on the smoking altars human sacrifices were made. Nor was the cruel deity supposed to be appeased until six thousand human breasts had been ripped open and six thousand hearts been annually torn out and cast into the flames before him. By the route of Cholula came the conquering Cortez on his march to the city of Montezuma. Though Cholula had already declined, the city still contained twenty thousand houses, and splendid processions of priests and people were seen in the streets.

Sacrifice of human victims to the idol.

As already intimated, the date of the origin of the great Mexican monuments and the character of the people by whom they were reared are unknown. Whether a race preceding the Aztecs dwelt in these lands and left these memorials of their genius and activity, or whether the progenitors of the Aztecs themselves created them, is an unsolved problem. The length of the Aztec domination in Mexico and of the cognate races in the adjacent countries, especially to the south, can not be ascertained, either from traditions left by the people themselves, or by their monumental remains. The fact that pyramidal temples were used in the ceremonials of the national religion at the beginning of the sixteenth century would imply rather the *continuance* of that system and its ritual from antiquity down to the time of the Spanish invasion. But it is not improbable that the Aztecs themselves, or the primitive stock from which they were descended, had at a remote period come into the country as conquerors, and had displaced

Uncertainty as to builders of the Mexican monuments.

an aboriginal people and taken possession of their monuments. Indeed, some

IDOLS OF THE COPAN TOLTECS.
Drawn by P. Sellier, after Stevens.

of the remains in Mexico appear to antedate the Aztec period, and to bear the direct evidence of a prehistoric race.

Before leaving Mexico for the South, we may remark upon the recurrence of that ethnic phenomenon which we have so many times noted in the preceding pages, namely, the existence of a deeper deep in the race-life of the country. The sixth and seventh centuries have been fixed upon as the probable time when the Toltecs entered Mexico; but we must not suppose that the invaders came into an unoccupied country. Here, as everywhere, the conquering race found an older people before them. Rarely, indeed, has it occurred in the history of mankind that wanderers, adventurers, immigrants, or invaders have made their way into an uninhabited land. Always they find both the islands and the shores to have been peopled by preëxisting races.

A deeper deep in the race-life of people.

It was so in Mexico. Before the time of the coming of the Toltecs the country had been occupied by different races. Some of these had reached the civilized life. Many had industries and the beginnings of the arts. Some were barbarians. It would appear that of the civilized or half-civilized tribes occupying this region in this most ancient period the peoples were the outspread margin of the Central American races; for their institutions and manners, so far as we have been able to discover the same, were identical or closely analogous with those of the people of the narrowing isthmus toward the south.

Pre-Toltec aborigines of Anahuac.

The names of certain of these most ancient tribes, such as the Olmecas, the Coras, the Terascas, etc., have been recovered from the prehistoric dust of Mexico. Some of the tribes in question extended far to the north, even beyond the limits of the present republic. The ethnic derivation of obscure races, however, has never been with certainty ascertained. From them we now depart on our excursion among the races of Central America.

Nomenclature of the old half-known tribes.

CHAPTER CLXXVIII.—QUICHES AND MAYAS.

IT is the peculiarity of the ethnic history of the American continents that the primitive civilization of the peoples inhabiting them accumulated and rose to a climax toward the south. The savagery that prevailed in our parts of the world was most intense in the central, or temperate, zone of North America. It would appear that the forces of nature, which stimulate the energies of the more progressive nations to the highest degree of activity and accomplishment, do not act in like manner in the case of such peoples as our aborigines. With them the subtropical climates seem to have been most favorable to development. The easy conditions and abundant products of Mexico and Central America were found to stimulate without enervating the peculiar races by whom those countries were peopled.

Primitive American civilization culminated southward.

We have now followed the lines of distribution as far south as the isthmus of Tehuantepec. Below this narrowing of the continent we find the irregular extension of Central America. Politically, the countries before us are Guatemala, Yucatan, Balize, Honduras, Nicaragua, and Costa Rica. With these countries, however, are closely associated, on the ethnic side, the near-by islands of Cuba, Jamaica, and others of the West Indian group.

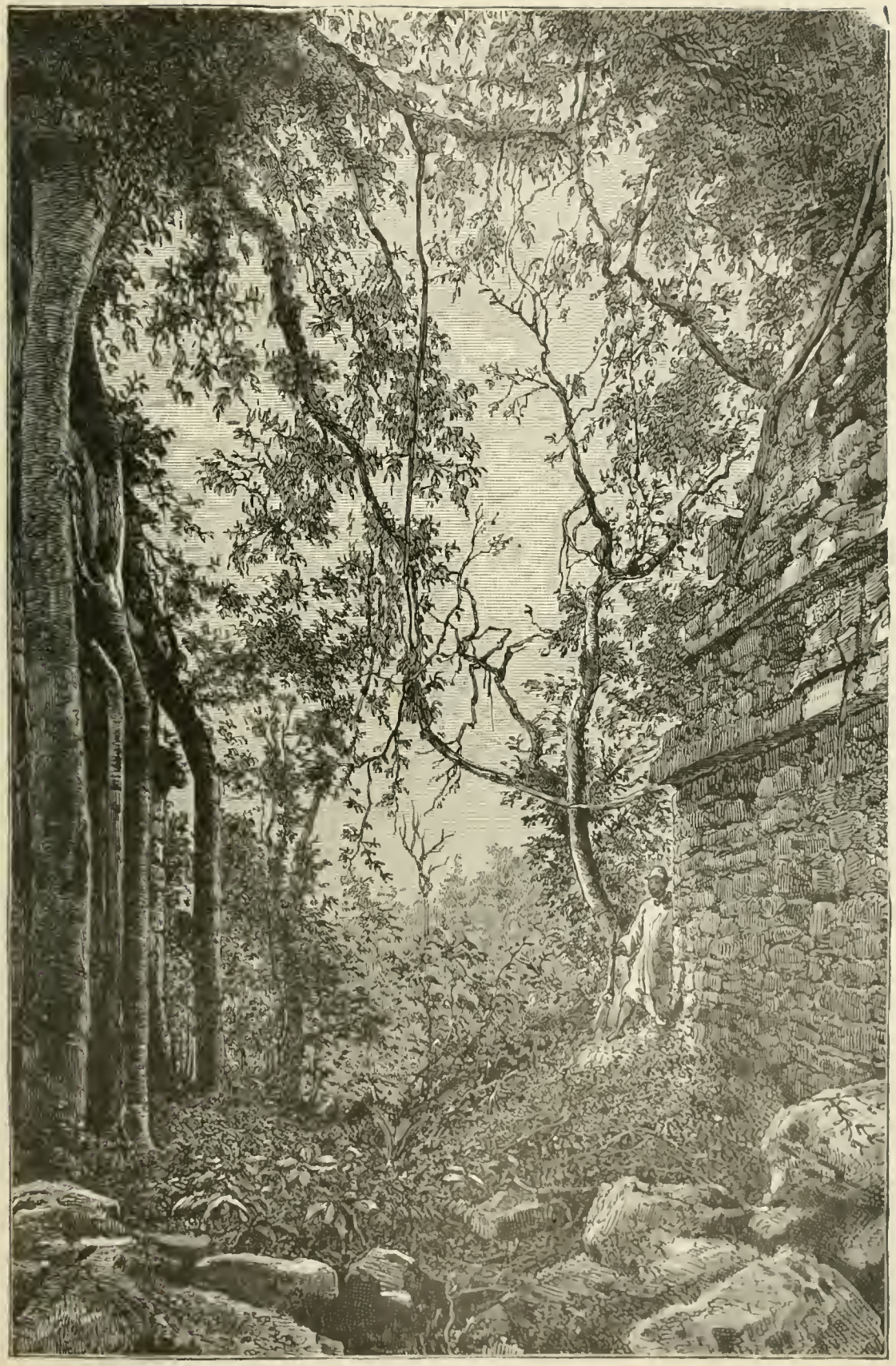
Peoples south of Tehuantepec; place of the West Indians.

With little doubt the races inhabiting these countries are, both insular and peninsular, of a common derivation. Winchell has preferred to classify the tribes of the West Indies as a division of the Polynesian Mongoloids, and thus to associate them with the Indians of Eastern North American rather than with the Asiatic Mongoloids of Western North America and Mexico. However this may be, we should judge by both the physical and mental characteristics of the peoples of the West Indies, as they were when visited by Columbus at the close of the fifteenth century, that they were associated, both geographically and ethnically, with the races of the long, crooked isthmus joining our two major continents.

We are not here much concerned with geography, but rather with ethnical considerations. We may, however, define the races before us as Central Americans. We find here first of all, in the broadest part of the country, including Yucatan and Guatemala, the race of the Maya-Quiches. This is one of the most famous of the peoples of the southern parts of our continent. Of this stock there were several divisions. First of these were the Mayas proper, of Yucatan; secondly, the Quiches, of Honduras; and thirdly, the Nahoas, of Guatemala. Further south, in Honduras, we have the second general division of the Central Americans, called the Chontals. This name may be used for all the native tribes as far south as Panama. These more general divisions of the human stock under consideration are subdivided into a multitude of unclassified tribes which may best be considered in the aggregate.

The Quiches, Mayas, and Nahoas of Central America.

In commenting upon these races we may remark, first of all, of the Mayas of



STREET BETWEEN THE TWO PALACES AT EK-BALAM, YUCATAN.—Drawn by D. Lancelot, from a photograph.

Yucatan, that they have perhaps been as little disturbed within the historical period as any other existing race of people. A second general observation is the evident affinity of the Mayas with the ancient Aztecs. In several particulars the analogies of the two peoples are so striking as to warrant us in the belief of the intimate ethnic association of both. Thus, for instance, the pictorial writing system of the Aztecs is repeated by the Mayas. At least three important documents have been preserved establishing the virtual identity of the two systems of writing. It could hardly be supposed that each of the peoples under consideration has independently invented so extraordinary a system of hieroglyphics for itself.

Emplacement and affinities of the Mayas.

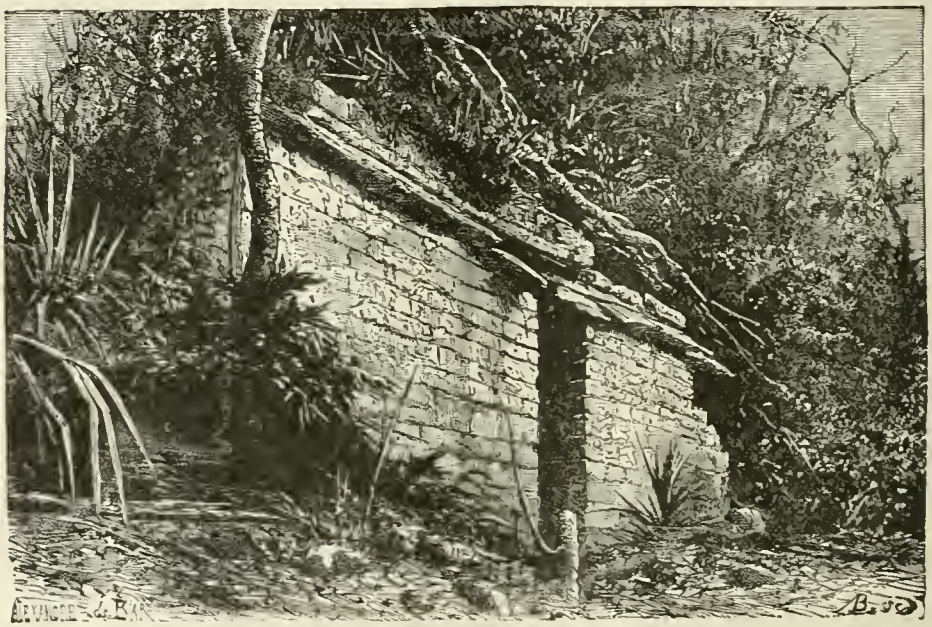
On the arrival of the Spaniards in Central America they found rich and powerful nations, of peaceable pursuits and varied industries, occupying the country. They were, however, not slow to discover that a preceding civilization had existed surpassing that of the current epoch. Subsequent investigations have confirmed the belief in the progress and achievements of the ancient Mayan race. The ruins of the country point unmistakably to its possession aforetime by a people worthy of comparison with the great, or greatest, nations of antiquity.

Achievements of ancient Mayas; architectural remains.

AZTEC RUINS AT TULOOM.

CENTRAL AMERICAN LANDSCAPE.—Cenote of Uaima.—Drawn by A. de Bar.

Yucatan possesses many such ruins of the most extraordinary character. The architectural remains of Uxmal, Chichen, Isamal, Mayapan, and other places, are equal in extent, if not in variety, to the most wonderful monumental ruins of antiquity. The Uxmal remains are the foundations and lower walls of what were once massive buildings of limestone, built on terraced platforms, and constructed with an architectural skill equal to that of the best builders.



HOUSE OF THE NUNS.—Drawn by A. de Bar, from a photograph.

Remarkable ruins of uncertain design.

One of these structures, called the Governor's House, shows a ground plan with a frontage of three hundred and twenty-two feet. No fewer than twenty-four compartments have been traced within the inclosure. Other structures of even greater magnificence, if not of greater dimensions, are the so-called House of the Nuns and House of the Dwarfs. These also are built on platforms, or terraces, raised to a great height, and bearing on the summit what appear to have been sacrificial altars. These buildings were richly ornamented with bas-reliefs and colored designs. Whether they were temples or palaces, or both combined, does not clearly appear; but the skill and greatness displayed in the architecture can not fail to attest the greatness of the race by which they were reared and decorated.

Industries, commerce, and arts of the Mayas.

Of the industries and arts of the Mayas we know but little. Something, however, may be inferred from the condition of the people at the time of the Spanish conquest in America, and something also deduced from the present condition of the people of Yucatan. At the time of the discovery of America there were still rich and populous cities in these countries. There were manufactures and domestic commerce, with the practice of the arts and a certain measure of the intellectual life.

It can hardly be doubted that the cold, cruel, and bloody religious system prevailing among the races in this part

of our continents weighed down the spirit of the people, and at length contributed to their decline and extinction.

Spirit of the people weighed down with cruel beliefs.

It is not unwarranted to say that the practice of human sacrifice to bloody idols could not permanently coëxist with the spirit of progress in any people. It is not that the race would necessarily be reduced by the sacrifice of its members, but the instincts of humanity and the civilizing tendencies would at length be atrophied or paralyzed by such atrocity done to the inherent and universal nature of man.

If the Mayas proper may be assigned geographically to Yucatan, in like manner may the Quiches be assigned to Guatemala. The latter seem aforetime to have been a race of highlanders occupying the country now called Los Altos. Here lies the district of Quiche, preserving the name of the race. If the Mayas were connected in their origin and manner of life with the Aztecs, it appears that the Quiches had a like connection with the older Toltecs. However this may be, the country at the time of the conquest was thickly peopled with a strong and at least half-civilized race. Civilly, the nation was organized in the monarchical form. The Spaniards noted, however, the disposition of the Guatemalan kings to divide their authority with their sons—a tendency very natural, which we have seen in many divisions of mankind.

Race of the Quiches; civil organization.

An idea of the strength, prowess, and resources of the Quiches at the beginning of the sixteenth century may be gained from the Spanish accounts of

GUATEMALAN LANDSCAPE.—VALLEY OF POLOCHIC.

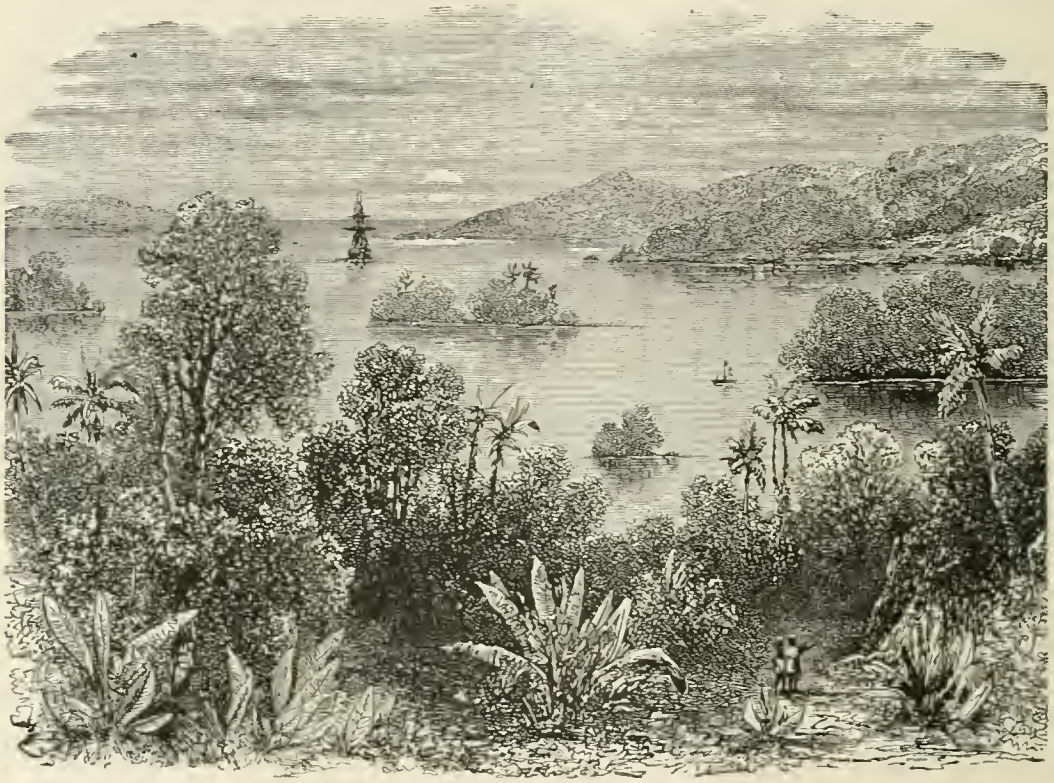
Alvarado's conquest. In these narratives it is said that the Quiche king, Tecum-Umam, was able to go forth against the Spaniards with an army of two hundred and thirty-two thousand warriors, and to contest for six days with the remorseless foe the possession of the country.

Tradition of former military power.

As we have said, it was the fortune of the Central American States to preserve better than the other parts of our continents their original peoples and institutions. This was especially true of Guatemala. The vicissitudes of history through nearly three centuries have not essentially changed the character of the population. The Quiche language is still used as the medium of communication. Though the race was subdued by the Spaniards, the latter did little more than govern and rob. There appears to have been a decline in the resources and energy of the race, but otherwise no great change from the ancient to the modern condition.

Language and ethnic traits of the Quiches have been preserved.

The Quiches were largely an agricultural people, producing aforetime an abundance of corn, wheat, sugar cane, cotton, and tobacco. The grape and the olive are also native to this region.



VIEW IN BAY ISLANDS (HONDURAS).

Within the recent period coffee has been introduced, and has become the staple of the country. It is clear, however, that the resources of the soil are not, at the present time, superior to what they were at the discovery of America, and as to architecture and many other evidences of the civilized estate, it is manifest from the ruins of the country that the ancient Quiches greatly surpassed their modern descendants.

Resources of the Quiches; architectural ability of the race.

In Western Yucatan and Guatemala we find the ancient race of the Nahoas.

Place of the Nahoas in the ethnic scheme.

This people is thought to have been originally, perhaps before the Christian era, the vanguard of that tribal movement from the north which, beginning with the Pueblos of New Mexico, resulted in fixing the populations of Mexico and Central America in those forms in which they were found by the Spaniards at the beginning of the sixteenth century. It is thought that the Nahoa family came from the north into Mexico before the Toltecs had laid there the foundation of that civilization which their successors so highly developed.

Central Americans arise from successive evolutions.

The reader will understand that all these races, from the Pueblos to those now under consideration, are but successive evolutions of the same human stock. Perhaps there were still older races in this region of whom the acutest modern scholarship can catch but faint glimpses in the languages and monuments of succeeding ages. The Nahoas, who appear to have begun the movement, were themselves borne forward by the wave. Behind them came the Toltecs, then the Chichimecs, and then the Aztecs. The first named race was thus thrust forward beyond the isthmus of Tehuantepec into Guatemala and Nicaragua.

There the Nahoas did their best work in civilization. It is believed by antiquarians that many of the finest monumental remains in this part of Central America were the work of the Nahoas rather than of the later Toltec races who developed into the Mayas and the Quiches. Beyond the evidence which such ancient monuments bear relative to the character of the Nahoa family, and beyond the glimpses which we catch of their character in their descendants of Guatemala, we know but little about them or their place in race history.

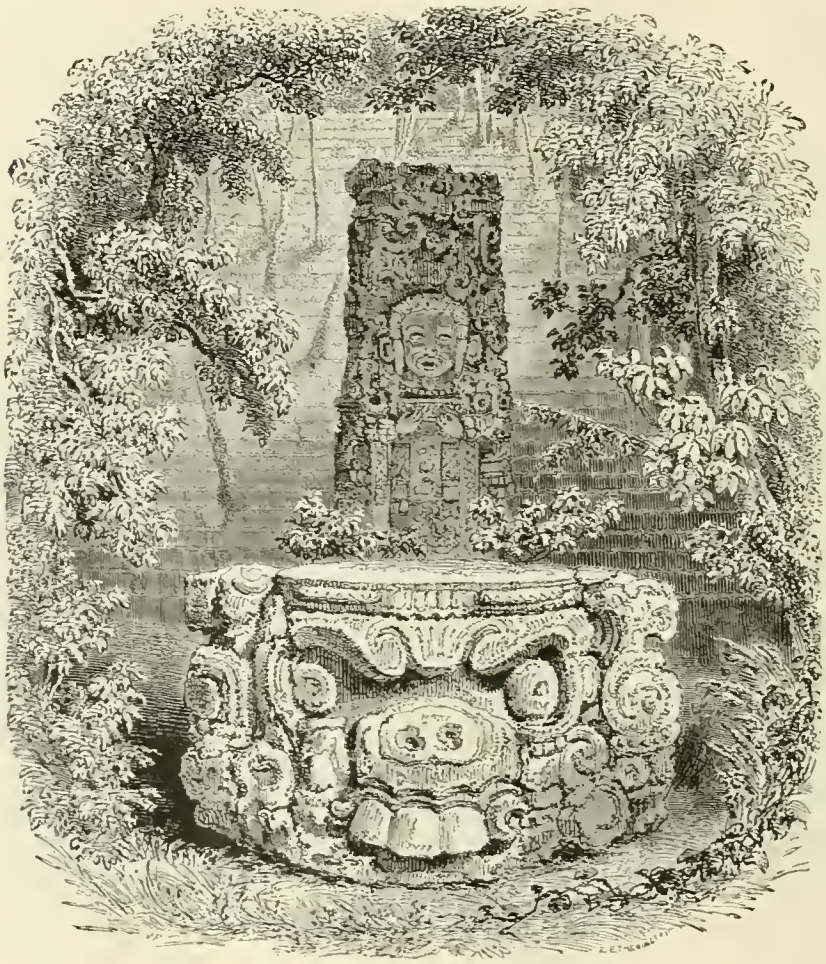
Nahoas spring from a Toltec stock.

It was thus by a tribal movement that the races known to our inquiry were

TOLTEC BAS-RELIEFS.—PYRAMID OF KAB-UL.—Drawn by Eugene Burnand, from a photograph.

pressed down into Honduras and Costa Rica. These countries were inhabited by a family called the Chontals, who appear to have extended into the narrowest part of Panama. These Chontals are the last of the Central Americans toward the south. Like the other peoples of this narrower America they developed a civilized life, giving themselves successfully to industries and arts. They, as their kindred nations to the north, organized monarchical and priestly government, worshiped the gods, built temples and palaces of stone, reared cities, and peopled their part of the isthmian regions with a large and active population.

Distribution of the Chontals; their industries and arts.



QUICHE IDOLS AND ALTAR AT COPAN.

Peoples of this stock went down through the isthmus, or were pressed forward by tribal movements in the prehistoric age to the expanding shores of South America. There they found a wide arena, and in it they planted the seed germs of the ethnic development of at least the northern parts of our southern continent. Through them and their territories, however, passed other races in the same direction, and thus the Asiatic Mongoloid stream, made turbid by the addition of other waters, was carried forward and distributed into those broader regions whither we shall now follow the race with such dim light of inquiry as we may be able to bear.

RACE CHART No. 7.

EXPLANATION.

In this Chart, we have the extension of the Chontal stem from Central America into the South American continent. On this stem, the most northerly development is the Caribs of Venezuela. The principal race-line extends, in general, with the course of the Andes through the whole continent to Tierra del Fuego.

In Ecuador and Peru, the great races of the Quichuas and the Aymaras are developed. One branch of these is the celebrated Inca race, of the highlands of Peru. Further south, we have the Pampa tribes and the Araucanians; and, still further on, the Patagonians, the Tuelches, the Puelches, and the Fuegians.

Midway of the western coast of South America, we find the stem of the South American Mongoloids reaching our continents from Polynesia. This branch contributes a large part of the native races of South America. One division of these is the branch of the Grand Chacos of Argentina Another branch carries the Guarani-Brazilians. A division of these, covering a great part of Eastern Brazil, are the Crens. In Northern Brazil are the Guecks and the Crans, and in French Guiana—the extreme development—the Guianans. Finally, the stem of the Coast Caribs reaches the Atlantic about the mouth of the Orinoco, and extends thence into the West Indies. (For the connection of this dispersion with the general scheme of mankind, see Race Chart No. 1, "Stem of the South American Mongoloids.")

RACE CHART No. 7
SHOWING THE GEOGRAPHICAL DISTRIBUTION OF THE SOUTH AMERICAN MONGOLOIDS.
Northern or Sawaiori Dispersion ..... on Solid Lines
Southern or Polynesian Branches ... on Broken Lines
CARIBBEAN SEA
JAMAICA
HAYTI
PORTO RICO
LESSER ANTILLES
YUCATAN
GUATEMALA
HONDURAS
NICARAGUA
COSTA RICA
Colon
Panama
TRINIDAD
CARACAS
CARIBS
VENEZUELA
GEORGETOWN
PARAMARIBO
CAYENNE
BRITISH GUIANA
DUTCH GUIANA
FRENCH GUIANA
UNITED STATES OF COLOMBIA
BOGOTA
GALAPAGOS IS.
QUITO
Mt. Cotopaxi
Guayaquil
ECUADOR
R. Negro
Amazon R.
Paramahiba
UPPER AMAZONIANS
Madeira R.
GUCKS
Natal
INCAS
AYMARAS
ANTISANS
BRAZIL
LIMA
Callao
Bahia
Mato Grosso
GUARANI-BRAZILIANS
CRENS
San Francisco R.
PERU
LA PAZ
BOLIVIA
Arequepa
Sucre
Paraguay R.
Parana R.
GUARANIS
GUARANI-TUPIS
Tropic of Capricorn
ST. FELIX IS.
STEM OF THE SOUTH AMERICAN MONGOLOIDS
RIO DE JANEIRO
ASUNCION
PARAGUAY
GRAND CHACOS
PAMPAS INDIANS
Parana R.
URUGUAY
JUAN FERNANDEZ
MASAFUERA
SANTIAGO
BUENOS AYRES
Concepcion
Rio de la Plata
CHILIANS
PATAGONIANS
ARGENTINA
PATAGONIA
PUELCHES
TIERRA DEL FUEGO
FUEGIANS
Cape Horn
PACIFIC OCEAN
ATLANTIC OCEAN
Longitude West from Greenwich
E. F. Fisk, Engr. N. Y.

CHAPTER CLXXIX.—CARIBS AND QUICHUAS.

IT is doubtless true that the ethnographer finds no region of the world more difficult under search than South America. This is so in the first place because of the hardness of access to the countries before him. In the second place the difficulty depends on the complexity of the race problems with which he has to deal. No sooner does he pass the isthmus that holds these continents together than he finds himself in the midst of a plexus of nations the threads of which cross and recross and divide to the extent of confusing his perceptions and confounding his judgment. The study of language furnishes almost the only clue to the classification of our southern races, and even that has not been pressed to ultimate results. We can only, for the present, trace out the somewhat indefinite outlines determinable by the resources of current information.

Native South Americans a plexus of races.

In the first place we find below the isthmus of Panama a group of tribes occupying the northern parts of South America. These are distributed through the United States of Colombia, the northern parts of Ecuador, and eastward as far as the three Guianas. The races in question border upon the southern valley of the Orinoco, but do not come up to that river or occupy the territories between it and the Caribbean sea. That region remains for the Caribs, of whom we shall presently speak.

To this first group of races we may give the name of New Granadan, or Guianan. It is evident that the peoples in question belonged to the highland of Colombia and Western Venezuela, having those regions as their central seats, and extending down eastward toward the lowlands traversed by the Orinoco. These, like the Andeans proper, whom we are presently to consider, are essentially a highland and mountainous family. The race, as a whole, is divided into many tribes, superior and inferior, and these are grouped together as much by geographical as by ethnical considerations. Here and there, however, we find a people or a group sufficiently developed and differentiated to require particular notice.

The Guianan group of peoples; divisions of same.

Such a people are the Chibcha, or Muisca, family of Bogota. This is a civilized race whose progress in several directions has won the admiration of Europeans. The more the Chibchas have been investigated the more points of interest have been discovered in their national life. It is agreed that they constitute the ethnic bridge between the peoples of Central and South America. They are thus to be regarded as the last link in that chain dropping down from North America, of which the other links were the Pueblos of New Mexico, the Aztecs, the Chichimecs, the Toltecs, the Nahoas, the Chontals, and finally these Chibchas themselves. Beyond they unite with the Quichuas of Peru, and still further with the Aymaras of Bolivia. It is in this evident order that the races of our continents were aforetime developed, and thus they present themselves to our understandings.

Place and ethnic connections of the Chibchas.

GUIANAN LANDSCAPE.—On the Upper Yaoue.—Drawn by Riou, from a sketch by Coudreau

In advancing along the lines of this Granada-Guianan development we are soon confused with the multiplicity of the nations before us. In the single province of Popayan it is claimed that nearly one hundred distinct languages existed when these countries were conquered by the Spaniards. Subsequent inquiry has shown that this estimate was exaggerated by the Conquistadors, who knew much more of war than they did of language. Without doubt many —indeed most—of these languages, so-called, were merely dialects of a common tongue. Perhaps some have been extinguished and others displaced by migration, while not a few remain.

Multiplicity of races in Popayan.

MIMI—GUIANAN TYPE.
Drawn by Riou, from a sketch by André.

One linguistic group throws together certain tribes to whom the name of the Salibis has been given. Another language is called the Barrè, speaking which are several tribes in Venezuela and Guiana, and some as far south as Northern Bolivia. In the three Guianas themselves there are four languages, or at least four dialectical developments of one language. In British Guiana, on the north, we already find the Caribs, but south of these there are certain other races that belonged to the Granada-Guianan group. One of the principal races of this family are the Carinas, having their seats on the Upper Orinoco. In Dutch and French Guiana are at least ten different nations, and in those parts of Venezuela held by this race nine nations of the same stock. On the eastern and northern frontier of the territories held by the Granada-Guianans lie the Caribs, who so greatly excited the interest of the Spaniards, and to whom we may now give a notice.

Great ethnic diversity in the Guianas.

The Carib race had for its primitive seat the coast bordering the Atlantic and Caribbean sea from the Tumucumque mountains under the parallel of 4° S., around to the isthmus of Panama; also the outlying Caribbean islands as far as Jamaica and Santo Domingo. The Carib was one of the strongest, most valiant, and interesting of those primitive races whom the Europeans discovered on their arrival at the insular and continental parts of our continents. Columbus first found them at Porto Rico, and in the Lesser Antilles. They were able to offer a more serious resistance to Spanish enterprise and progress than any other of the native nations.

Native seats and ethnography of the Caribs.

One of the hard questions in modern ethnography has been the proper fixing of the Carib stem into the general scheme representing the American Mongoloids. The characteristics of the people seem in many particulars to ally them with the Red Indian races of North America, but in other particulars

they would seem to be the congeners of the Central Americans and the Andean races of South America.

The Caribs the cannibals par excellence.

The Caribs were regarded by the other West Indians as a people apart from themselves. They were dreaded on account of their warlike and aggressive dispositions. They it was who terrified the other West Indian tribes, and astounded the Spaniards with the practice of their cannibalism. They were man-eaters par excellence, practicing their anthropophagous horrors without blush or shame. It was in the Carib huts that the Spaniards found those human butcher-benches from which the market in manflesh was supplied in a regular and businesslike way, most shocking to the instincts of all the races except those who practiced this horrible method of subsistence. The Carib was the cannibal, and the cannibal was the Carib.

WOMEN OF GUIANA—TYPES.
Drawn by Barbant.

Carib affinity with North American Indians.

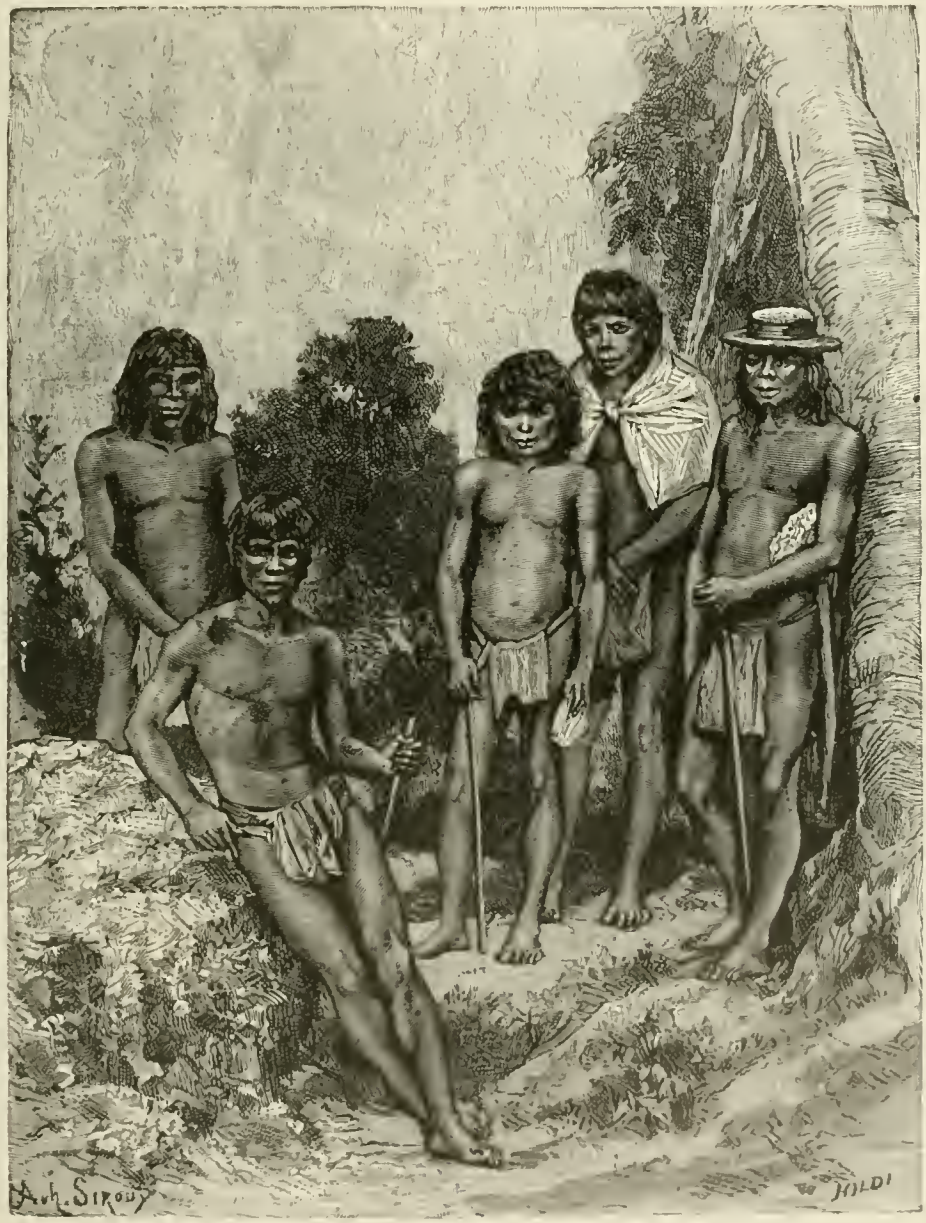
It is possible that this race was descended from the Indians of North America, and that the line of ethnic descent should be drawn southward through Florida by way of Cuba and Santo Domingo to the coast of South America at the mouth of the Orinoco. Or it may be possible that the true line should be drawn in the opposite direction, and be derived ultimately from that Polynesian Mongoloid stem which seems at some time in the past to have touched the western parts of South America.

Advancement of the race; physical characteristics.

It should not be inferred from the man-eating propensities and other savagery of the Caribs that they were the worst and lowest of American barbarians. On the contrary, they were among the more advanced of our native nations—excepting always those of Mexico and Central America. Among the West Indians the Caribs had an easy ascendency. They were the best race physically of any of these insular parts of our countries. They were tall, athletic, and not dark complexioned, but rather fair. Their countenances were good, but capable of expressing barbarian rage. They were warlike, courageous to a degree, very capable as boatbuilders—for their boats far surpassed in size and strength the common canoes of the West Indies. The

Spaniards made note of Carib boats with a capacity for at least fifty warriors.

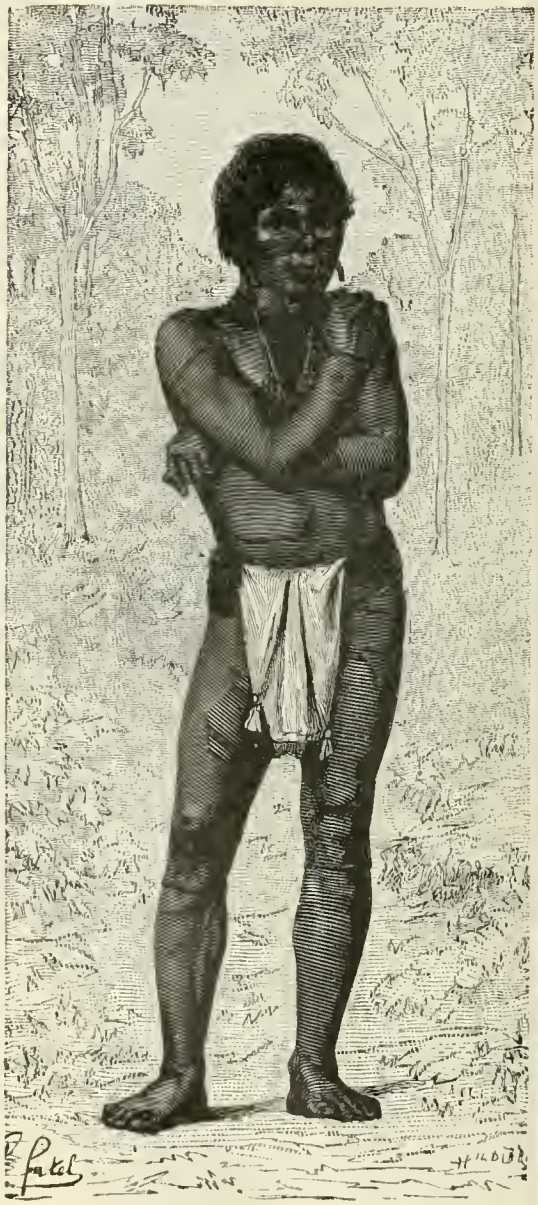
The student of history understands the vicissitudes to which the Carib race was subjected. The cannibal islanders resisted as well and as long as they could the aggressions and wars of the Spaniards. Before these they gradually gave away and receded to more remote and defensible positions. From their northern islands they were wholly expelled or reduced to servitude. The remnant went back southward into Trinidad, Dominica, and St. Vincent; also to the continental coast. They obtained a footing in Honduras toward the close of the last century, and have



YOUNG CARIBS OF QUIVA—TYPES.—Drawn by Sirouy, from a photograph.

Caribs resist the Spaniards and are subjugated.

gradually distributed themselves in a feeble way along the lower Orinoco, in French Guiana, and in certain parts of



PIARO INDIAN—FROM MOUTH OF THE ORINOCO.
Drawn by Fritel, after a sketch by E. Lejanne.

Venezuela. The Guianan division of the race is called the Galibi; those on the Orinoco, the Tuapoka; those in Trinidad and Venezuela, the Yaoi.

The conquests and displacements to which they have been subjected have to a considerable degree broken the spirit which the Carib race manifested two and a half centuries ago; but its ethnic characteristics are tolerably well preserved. The manners and customs of the Caribs, especially their disposition to paint and otherwise ornament their bodies, seem to ally them in race character and origin with the North American Indians.

However the Caribs may be attached to the general stock of mankind, it is clear that the Granadans, whom we have just considered as the first division of the South American race, belong ethnically to the same stem with the peoples of Mexico and Central America. This stem we are now to follow in its course southward along the western parts of the great continent through its whole extent to the Land of Fire.

Place and classification of the Andean races.

We have given the ethnic designative of Andean to the group of nations which we are here to consider. Reckoning the Granada-Guianan branch to be the first subdivision of the Andean group, we come in the next place to the Peruvian branch. This stem is still further divided into the Quichua, or Inca nation; the Aymaras, the Changos, and the Atacamas. These four constitute the body of the Peruvian family, though there are other tribes that should perhaps be classified in the same group. The geographical term Peruvian gives a general notion of the emplacement of the races under consideration, and these we will now present in their order.

The Quichuas, and their early civilization.

The progress of our inquiry here brings us at the first into contact with the most highly civilized of the aboriginal races of South America. This was the Quichua, or Inca, division of the Peruvian family. The ancient Pe-

ANDEAN LANDSCAPE.—Bridge of Choto.—Drawn by Riou, from a sketch by André.

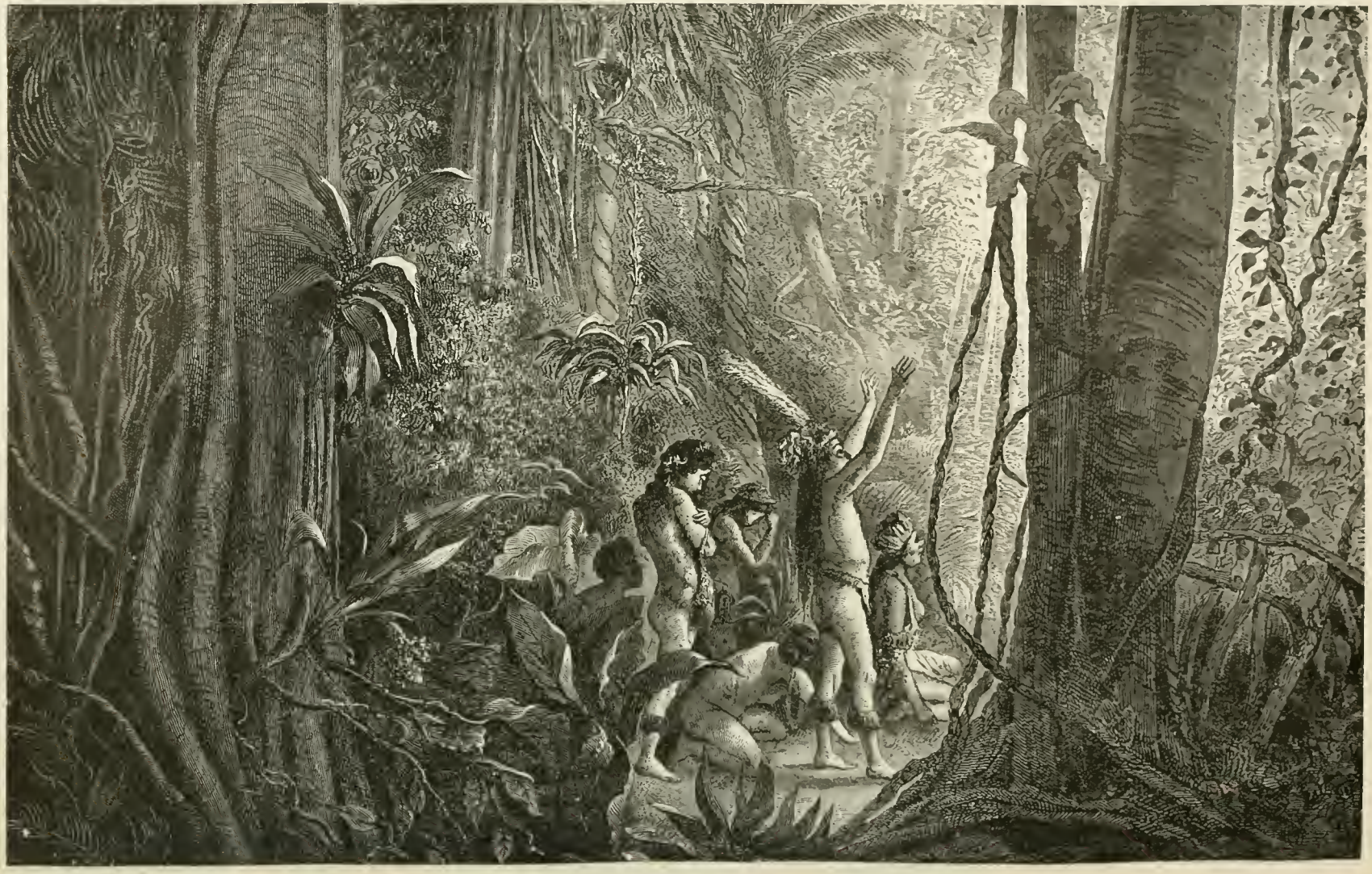
ruvians, best represented by the Quichuas, excited the interest of the whole civilized world. Soon after the discovery of America the adventurers from Europe made their way into the South American Cordilleras, and found themselves on the elevated plain of Peru. Here they came into contact with a civilized people having great cities and many arts. They were living much in the manner of Europeans: cultivating the soil; domesticating many of the animals, including the alpaca goat and the llama; substituting the native potato and the quinoa for the cereals of the European countries; raising from the soil great fields of Indian corn and oca; manufacturing woolen goods equal to the best produced west of the Vistula, and, in particular, gathering copper and lead and silver and gold from their mines to be coined into moneys and wrought into the most elegant forms of workmanship.

This people spoke a highly developed language—the Quichuan—which has given a name to the race.

ANCIENT PERUVIAN POTTERY.—From *Magazine of Art.*

Intellectual attainments of the Quichuas.

They had intellectual activity. Their fancy was free, and their knowledge of both nature and art extensive. They had developed a fair measure of science, at least such science as is based on the more conspicuous phenomena of the earth and the heavens. Like the Aztecs, they had a carefully calculated solar



WORSHIPING THE SUN.

year, and like them they used symbolical writings, to which they added a unique method of recording facts by means of knotted cords.

In this manner the Quichuas laid the foundations of history. Their public life showed a large degree of activity. There was political excitement and a conflict of parties. There were public

Activity of public life; high religious development.

THE INCA HUASCAR XIII—TYPE.

leaders and a highly developed form of monarchy. There was a constitution and a civil code. The better arts had at least begun to blossom. Sculpture was carried to a high degree of perfection, at least in those branches which had immediate relation to architecture. Pictorial delineation was also carried to fair artistic development. The language was cultivated, and gave opportunity for oratory and poetry. Music also was added to the intellectual achievement of the race. Finally, the religion which the Quichuas had evolved was among the finest forms which paganism has produced. There was one supreme spirit, called Pachacamac. He was the creator and governor not only of the whole world, but of the heavens. He was invisible, spiritual, supreme. Of him there might be no image, and to him—of old time—no temple might be properly erected. Only the sun on high was a fit representative of the great god of the race.

It would appear that the religion of the Incas, thus sublime in its primary concepts, became at length a sun worship, in which the truly spiritual beliefs were somewhat immersed. Religion also became mixed with the human element. The Incas claimed—and the claim was supported by the priest—that they were the children of the sun, and that therefore divine honors were due to them as the representatives of the visible and invisible god.

The Inca faith degenerates into sun worship.

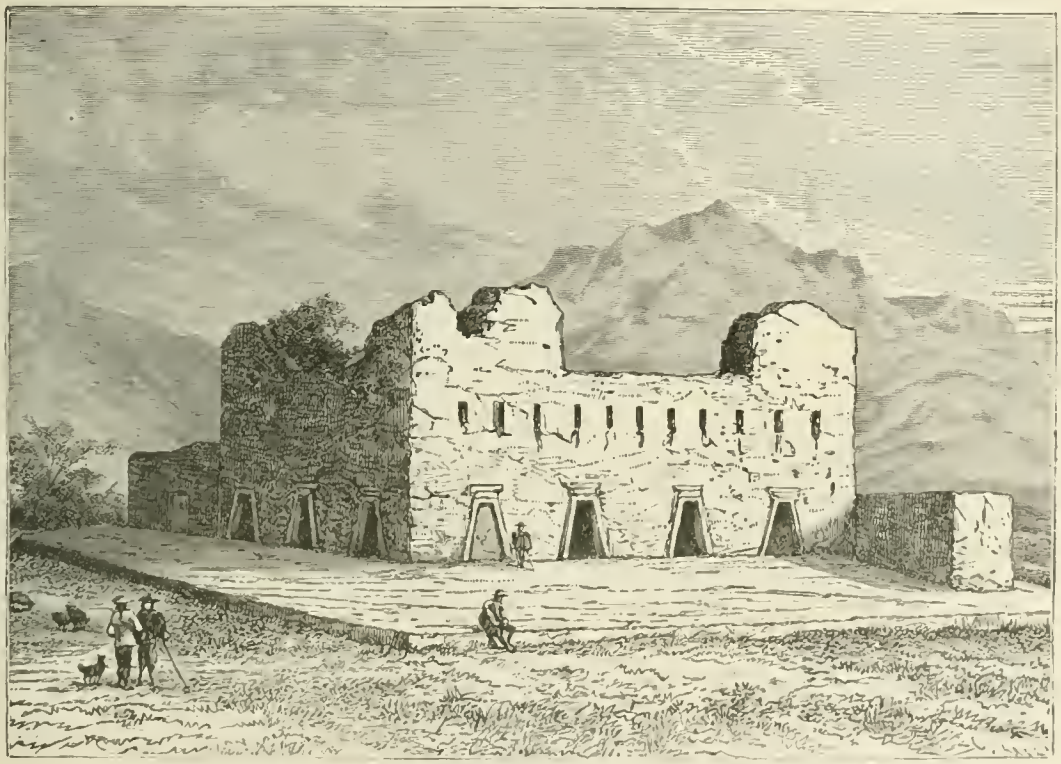
The development of the system sup-

THE EMPRESS COYA HUANA—TYPE.

ported this view, for the nearest kinsman of the reigning Inca was the high priest of the race. The monarchy was thus of the double-headed pattern; but it does not appear that the high priest gained equal authority with the secular Inca. The latter, fortunately for the people, kept the former to his legitimate

Subordinate place of priests; law of sacrifice.

sphere of religious service. As a result the religion of the Incas did not, like that of Mexico and Central America, fall away to the cruelties and horrors of human sacrifice. True, the high priest exercised the sacrificial office, but the things offered were only fruits and flowers, or at most the llama. Beyond the courts round about were aqueducts and fountains. There were gardens and walks and flowering shrubs wrought in silver and gold in faithful imitation of the productions of nature. A tradition handed down by La Vega recites that in the days of ceremonial splendor four thousand priests were required for the



RUINS OF THE TEMPLE OF THE SUN (ISLAND OF TITICACA).

the slaughter of this animal no blood was spilled at the Peruvian altars.

The building capacities of the Quichuas are amply illustrated in the architectural remains of Cuzco. The largest structure in this marvellous ancient city was the famous Temple of the Sun, which the early Spanish writers have described with such elaborate praise and enthusiasm. The ruins are still imposing. There was one principal edifice, and several subordinate structures, perhaps chapels, connected therewith. In services of the temple. The ground round about for two hundred yards was holy, and no one might enter the precincts unless he had in him the sacred blood of the Incas. The latter were not only the high priests of the nation, but also its rulers. They were the head of the hierarchy and also of the state.

Architectural abilities of the race; Temple of the Sun.

In conection with the ruins described in the preceding paragraphs, several others have been found different in design and workmanship. The greatest departure is that from the rectilinear

Old accounts of Peruvian temples and worship.

ground plan. In Anahuac the god of the air, called Quetzalcoatl, was honored with a temple whose ground plan was circular. A conjecture of Gomara is to the effect that the air god was worshiped in this style of structure because the winds go around the points of the compass in a circle of the heavens. "For this reason," says he, "they make his temple round." Occasionally in Central America and beyond the Isthmus other remains of like form are discovered. The annalist Ulloa has transmitted a description of an old Peruvian temple, on a height near the city of Cayambe, which was not only circular in its ground plan but open at the top. In many other places in Peru like foundations are discovered. Hilltops are crowned with circular embankments. Sometimes the structures within were round and sometimes rectangular. Humboldt himself has left us an account of an old temple which he thinks to have been a lodging place of the Incas in their journey from one part of the kingdom to another. It was built near the city of Cannar, on the top of a hill. An elliptical wall of stone masonry a hundred and twenty-five feet in its great axis and sixteen feet in height constitutes the inclosure. It appears in this instance also that the temple within was rectangular in its ground plan, but it has also been discovered that outside of the elliptical defense is another circular inclosure which is larger than the first, being five hundred feet in diameter.

Fame of the Quichuas; their stature and strength.

The fame of the Quichuas has passed into all history; likewise the hard fate of their ancient government and society. The race was well developed in its physical and intellectual characteristics. Many descriptions have been preserved of the form and features of this people. The complexion was a brownish olive color, in which the reddish tinge of copper was little discoverable. Neither could the yellow hue be

QUICHUA TYPE.
Drawn by Hildebrand, from a photograph.

noted in any of these peoples. It is said that the Quichua complexion was very much like that of an American mulatto, but that it had a uniformity and persistency for which we should look in vain in the case of any mixed race.

In stature these Quichuas have never been up to the average. Indeed, they are one of the lowest of existing races. Many of them are under five feet in height. The relation of the stature of man to his environment has not been scientifically ascertained. It would ap-

NATIVES OF CUZCO—TYPES.—Drawn by A. de Neuville, from a photograph.

pear that some races, such as the Swiss, increase in height with their elevation from the sea level; but in the Peruvian highlands the opposite rule holds good. Those of the upper regions are lowest in stature, and those of the valley provinces and districts near the sea are taller.

QUICHUAN SUPERSTITIONS.—FUMIGATING WITH CIGARETTE.—Drawn by Riou, after a sketch by Crevaux.

In strength, however, these people make up for their deficiency in height. Their bodies are robust to a degree, their chests and shoulders broad, and the whole structure muscular. The head also is of full size. The hands and feet are small; the limbs, though not deficient in strength, are short. It is the shortness of the legs, indeed, rather than what Cæsar would call the "brevity" of the body, that gives the average lowness of stature to people of this race.

The closeness with which the races of men are everywhere fitted into their environment is well illustrated in the Andean peoples of South America. Note, for instance, the powerful development of the chest. This is clearly caused by the rarefaction of the atmosphere. The renewal of the blood by oxygen in the lungs requires a given supply of that life-giving gas. If the air be greatly rarefied, a correspondingly larger volume is demanded. This opens the chest. The process continues until the lungs and thoracic walls are sufficiently expanded, and then the type be-

Development of the chest in the higher regions.

comes fixed by heredity. Doubtless every other bodily and mental characteristic of man is adjusted to his environment had we only the skill to discover in each case the nature of the correlation and equipoise.

Features of the Quichuas; masculinity of women.

The features of the Quichuas are well differentiated from those of the cognate races. The type is distinct and clear. Its analogy is to be found in Mexico rather than in any of the lowlands of our southern continent. The Quichuan head is long and narrow, the forehead is short, and the brows arched. It falls back rapidly from the brow, and has a small frontal area. The capacity of the skull, however, is fully equal to the average, and the face, as a whole, is as large as that of most peoples. The nose is aquiline, the nostrils large, the mouth also broad; but the lips are not thick or protuberant. The eyes are set horizontally. The hair is black, long, straight, and soft, growing low over the forehead and around the ears.

The Quichuan physiognomy has given much grounds for study. It is said to indicate full development of the perceptive faculties, accompanied with the disposition to conceal the emotions and sentiments. It is claimed that the women of this race are not as handsome as those of many of the other Mongoloid races; that they are too masculine in their expression and features to receive the praise of beauty.

All of the Andean nations have their superstitions. These are deflected into many forms according to the antecedents, dispositions, and environment of the several tribes. Without doubt many of the beliefs and ceremonials which present themselves in the study of the native character of the South Americans have been transmitted from the famous ancestors of the race. The religious degeneration is perhaps nowhere more strongly illustrated than in the grotesque administration of "medicine," as the same may be seen in practice by the conjurers and quacks of the Quichuas. After this manner they heal diseases and exorcise evil spirits. The traveler must needs be surprised to see one of the medicine men, with his enormous headdress of feathers, blowing through a cigarette an arrow of smoke against the body of one diseased or possessed of an evil demon.

CHAPTER CLXXX.—AYMARAS, ANTISIANS, AND ARAUCANIANS.

THE second division of the Andean family is the Aymaras. These are also of the mountainous range, and lie further south than the Quichuas. It is said that the original seat of the race was about the borders of that wonderful lake Titicaca, lying among the Andean crests at an elevation of twelve thousand feet above the sea. The Aymaras, whatever may have been their original locus, are clearly of the same race with the primitive Peruvians. Indeed, it were more correct to say that the Quichuas are themselves a later development of the common stock. Tradition has preserved an account of the earlier development of

Ethnic relation of the Aymaras to the Quichua.

Aymaran civilization. It is claimed that the dynasty of the Incas arose from the south, and that after the ascendency of the Quichuan race at Cuzco that race made war on Tiahuanuco, capital of the Aymaras, and conquered both the city and the race. This is thought to have occurred in the thirteenth or fourteenth century of our era.

Ethnographers and antiquarians are disposed to lay stress upon the earlier development of the Andean race south of the limits of modern Peru. It has been shown that the sun temples and worship of the Incas were derived from the older monuments and cult of the Aymaras. The monarchy developed by the latter people seems also to have given the type for that of the Quichuan ascendency. There was at Tiahuanuco the same double-headed form of government which we have noted in almost every branch of the Pueblo-Andean family of nations; that is, a government with a secular and a hierarchical head. The monumental remains of the highlands in the countries occupied by the Aymaras show the symbolism of this double form of rule. The reigning house of the Incas at the time of the Spanish conquest is said to have descended from Manco Capac, who was himself of Aymaran birth, on the shores of lake Titicaca.

Aymaran civilization preceded the Quichuan.

In personal characteristics the Aymaras greatly resemble the Quichuas. They have the same complexion and the same bodily form. Travelers have noticed among them the extraordinary development of the chest and shoulders, which we have remarked in the Quichuan race. It appears that their civilization had like features with those already described at the capital of the Incas. The manners and customs of the two peoples were similar, and their manufactures and arts were of the same type.

Ethnic characteristics; monumental remains of the race.

Of the Aymaras we have no written history; for the race seems to have been deficient in recording its annals, even by

AYMARAN RUINS.—TEMPLE OF THE MOON AT TIAHUANUCO.—Drawn by Riou, from a photograph.

pictorial representation. Their monuments are virtually the only source of information respecting the ancient race. The monumental remains, however, indicate a high degree of architectural development. At Tiahuanuco, near lake Titicaca, the foundations of ancient temples have been exhumed of a most surprising character. These remains are covered

FLATHEAD INDIANS (FROM FRASER RIVER).

with emblems, designs, and bas-reliefs which might remind the antiquarian of the ruins of Egypt. The foundations are of vast extent, and it is claimed that the stonework and sculpture indicate a class of buildings superior in all particulars to those built by the workmen of the Incas at Cuzco.

In the region of country here before us we are in the presence of a custom which has been practiced by several nations, but the origin and motive of which are difficult to discover. We refer to the artificial compression of the skull, with the consequent deformity of the head. In no other part of the world have the evidences of this custom been found in greater abundance than in the vicinity of lake Titicaca. The subject has attracted a great deal of attention among antiquarians and anthropologists. Some have held that the deformity of the head is not artificial at all, but natural. There has certainly been great difficulty in discovering the practice among existing races; but it would seem that the flattening of the frontal bone in the case of the Aymaras must have been by artificial pressure. The skulls which have been examined show that in most cases the parietal bones have grown the one over the other in a thoroughly unnatural manner, and that the whole mass of the brain has been pushed back by pressure upon the forehead.

Artificial compression of the skull.

We should remark in this connection that nearly all of the races from the Pueblos down to the people now under consideration have naturally a narrow and receding forehead. We have commented upon the excess of this feature in the case of the Aztecs. Perhaps the presence of this peculiar type of cranial development, most highly expressed in the Aztec nobility, has suggested to the ancient race the artificial production of the admired feature. When nature did not sufficiently throw the cranial development backward from the brow, the same was accomplished by pressure on the front part of the head in the early period of life. At all events, the skulls which have been abundantly recovered from the tombs of the Aymaras show

Origin of the flathead customs.

the given feature in an exaggerated form. Such is the sloping and almost direct line of the head from the brow to the crown, that we must accept it as the work of purpose by means of compression in infancy.

The great mass of the Peruvian di-

AYMARA WOMAN—TYPE.
Drawn by Riou, from a photograph.

vision of the Andean family is made up of the two peoples—Quichuas and Aymaras—of whom we have spoken. There are, however, two minor branches of the same stock sufficiently distinct to require enumeration and notice. On the eastern slopes of the Peruvian mountains is found the tribe of the Atacamas, and on the Pacific coast of the same region the Changos. If we mistake not, the differences physical and mental by which these two tribes are distinguished from the Quichuan and Aymaran developments are attributable to their changed

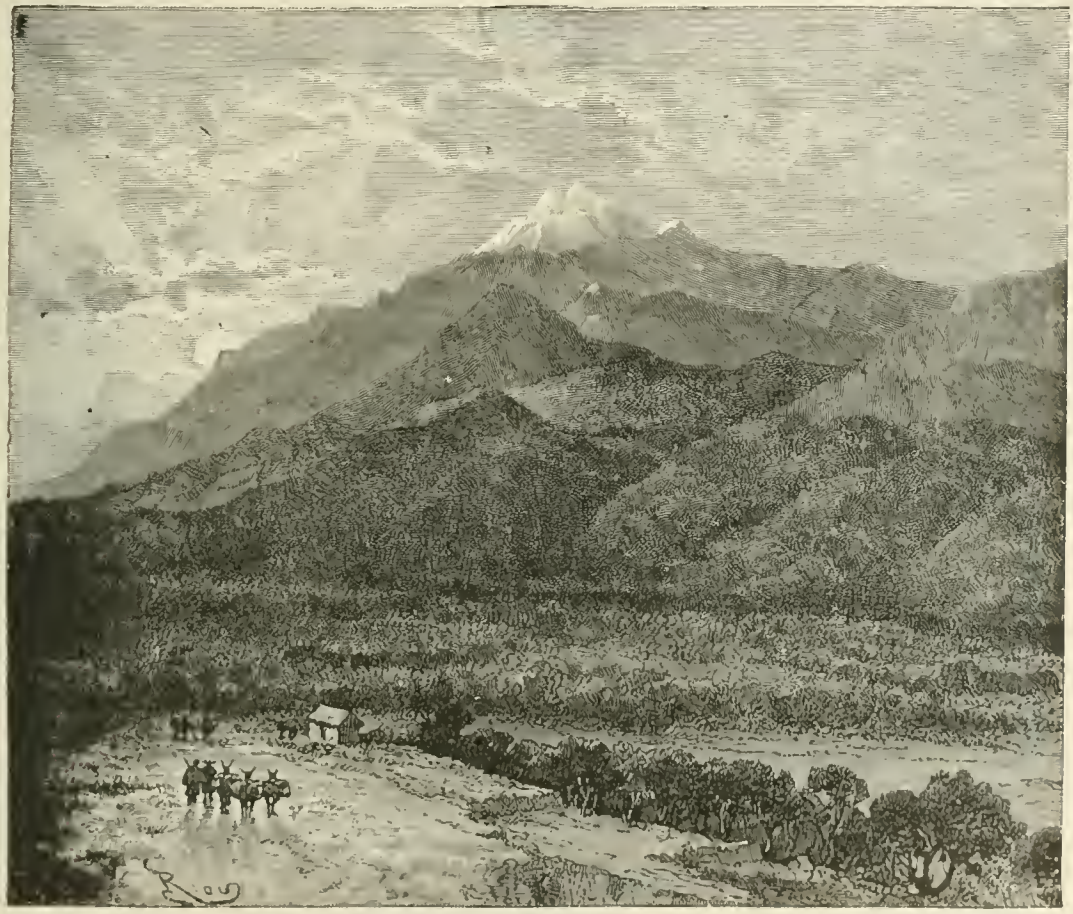
Place and character of the Atacamas and the Changos.

AYMARA WOMAN OF UPPER PLATEAU—TYPE.
Drawn by E. Ronjat, from a photograph.

and changing geographical position. In particular should we attribute the differences referred to to the varying elevation above the sea.

It can not be doubted that this circumstance is strongly determinative of

human character. The complexion, as well as the physical parts, undergoes a change with almost every situation on the earth. The Changos are much darker than the Quichuas, from whom they do not otherwise greatly differ.



CHILEAN ANDES.—Drawn by Riou, after a sketch by André.

The development of the chest in the former is less excessive than in the latter, and this fact is clearly determined by the lower level of the Chango habitat.

We now advance to the second general group of the Andean nations, namely, the Antisian family. This race is distributed on the eastern declivities of the Peruvian and Bolivian Cordilleras at some distance from the crest of the chain, where the mountains fall off into a broken and irregular country of a much lower level than the central range. This geographical condition is doubtlessly the circumstance which has mostly differentiated the Antisian family from the other divisions of the Andean nations.

Position of the Antisian family; nature of the Country.

The country in the region occupied by the Antisians breaks off into precipitous parts. It is quite unlike the open highlands of Peru and Bolivia. Here mountain gorges appear. Here are vast unexplored dark valleys, filled with immense forests. Here are gathered into rushing streams the headwaters of those vast rivers that roll out to the Atlantic. The country which the Anti-

sians hold extends not quite to the equator northward, and hardly as far as the parallel of 20° S.

Inaccessibility of the regions held by the Antisians.

The race under consideration is divided into several branches, though the ethnographers are by no means agreed as to how these branches shall be named. Few regions of the globe have been less frequently and successfully penetrated than the one under view. Among the travelers who have visited these parts Lieutenant William Lewis Herndon, of the American Navy, has been perhaps the most successful, and to him we are most indebted for what we know of this part of Central South America and the nations that inhabit it. His *Exploration of the Valley of the River Amazon*, was published in 1854, and since that time not much has been added to our knowledge of the peoples under consideration.

One division of this Antisian family presents five tribes, or nations, as follows: the Yukares, the Mocetenes, the Tacanas, the Maropas, and the Apolistas.

AYMARAS AND QUICHUAS—TYPES.—Drawn by Riou, from a photograph.

Groups of Antisians; uniformity of the Andean races.

These names have been determined from linguistic considerations, while those which Herndon applies to the same tribes are local and perhaps ethnical. It matters little, however, in the present state of knowledge by what tribal names the peoples in question are designated.

We should here remark and insist

upon the relative uniformity of all the branches of the Andean family. The differences existing among them have, as a rule, to be discovered by critical observation, and are not flashed full on the attention of travelers. In the first place, the Antisians are discriminated from the Peruvian nations by a greater stature and more vigorous and stalwart frames. The country in which they live conduces to these peculiarities. Few regions of the earth are better fitted for the wild life of hunting than are these parts of South America.

Bodily development; Antisian peculiarities.

Bodily development follows on this manner. The huge abnormally expanded chests of the Peruvians here give place to more symmetrical bodily proportions. The peculiar receding head of the former type is replaced with an oval cranium and a round face. The features stand out less, and what is still more important, the complexion is much lighter than that of the central mountaineers. Many of the Antisians have the skin almost white, or but slightly yellowish. The people live in the dark shadows of the infinite woods, and are little exposed to those influences by which that which we call the natural complexion of a given race is intensified into darker shades. It is among this people that travelers have noted with surprise the peculiar splotches of white on the bodies of the natives. Considerable parts of the person are thus varied from the ground color of the body, producing a striking and somewhat grotesque appearance. The parts thus whitened are irregularly distributed, and vary in size from a small patch to a large proportion of the body.

Herndon has left for us many notes on these peoples, and his descriptions do not heighten our opinion of their capacities and promise. One trait the traveler noted among them is worthy of special comment. They require industry, at least activity, among their men—this, too, when most of the work is left, in the usual Indian fashion, to the women. The bold and warlike Senecis—by which name Herndon distinguishes one of the tribes—have a rule that those who are idle and reluctant to do their share of the tribal work *shall be killed!*

Industry and retribution; clothing and decorations.

The industries of most of these nations extend only to hunting, limited cultivation of the soil, weaving coarse cloth of cotton, and making baskets. The clothing is mostly of the cotton web referred to, and is decorated somewhat in the manner of the painted blankets of the North American Indians. Like the latter, the Antisians decorate their persons with beads and gewgaws, necklaces, and trinkets, including bits of the precious metals, monkeys' teeth, the skins of lizards, and other such distinctively Indian ornaments.

Social instincts; hilarity, music, and dancing.

The social instincts of the South American races are more active than those of the North American aborigines. The sentiment of society displays itself even among the rudest of the interior tribes. There is also more joy, more hilarity, among these peoples than may be witnessed among our Red Indians. The Antisians are much given to sports. They have their feast days and dances. They possess reed instruments of music. In the far interior, among the rude huts that border the open champaign, barbaric processions of dancers may be seen in full glee of music, stepping to wild airs, and clad in the most fantastic manner.

The intellectual life of the race is circumscribed. It is said absolutely that some of these tribes have no religion at

all—no belief in gods or spirits, or in a life after death. About such considerations they seem in nowise to concern themselves. Socially, most of the tribes are on a low level. The men are greatly given to drunkenness, which seems to be the vice of the race. They manufacture from the yucca palm a certain sort of strong drink which produces savage intoxication. It has been noted that the men, when sober, are kindly disposed in their households, but become brutal to the last degree when drunken. They then beat and mutilate their wives to a shocking degree of barbarity.

Low intellectual estate; intoxication.

PROCESSION AND DANCE OF THE ANTISIANS.—Drawn by Riou, after a sketch by Crévaux.

There is considerable difference of development among these Antisian tribes. Some of them go almost naked through the woods, wearing no more than a bark girdle about the middle. For this the women substitute a strip of cotton cloth. The houses of such tribes are circular, and are framed of poles bent together, dome-like, at the top. These are interwoven with the branches of trees, and the whole covered with bark or thatched with straw. These wattled huts are much larger than are built by most of the Indian races, and the peculiarity is that several families occupy a single lodge. Like the North American Indians, the Antisians display extremes of action and inaction. Under excitement they spring to the chase

or to war, but often take the gluttonous habit, and lie around their lodges in indifference and somnolency—this notwithstanding the current barbarian code that all must be active in such work as the tribe demands.

Antisian savagery; habits of action and inaction.

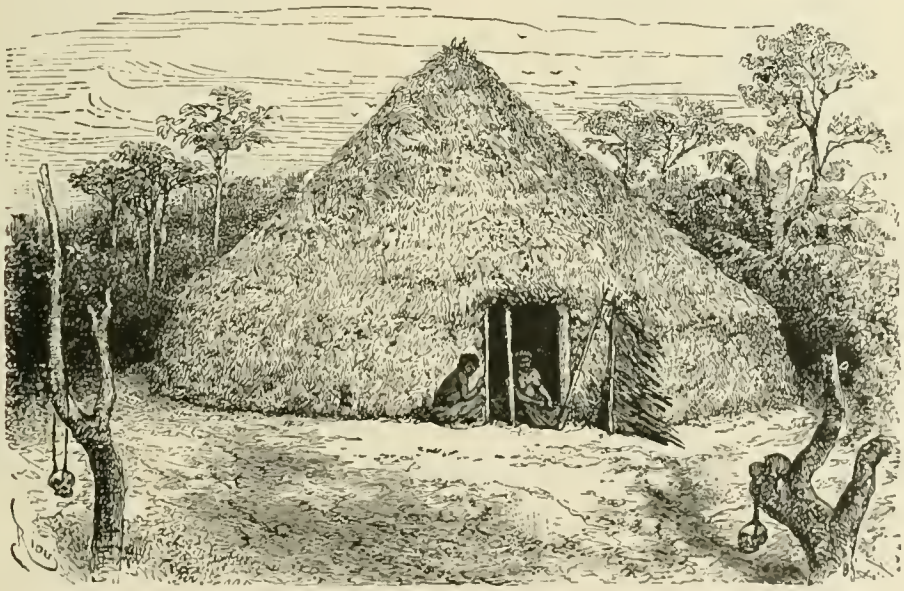
The third general branch of the Andean races is the Araucanian stock, subdivided into the two peoples called Araucanos proper and Fuegians. To the latter nation the name Pescherais, or Fish-eaters, is also given. The reader need hardly be informed that this third division of the Andeans carries us southward along the Alpine range of South America, with the Andean slopes on either side from the twenty-fifth or thirtieth degree of south latitude to the extremity of the continent.

Third division of Andeans; prowess of the Araucanians.

Scarcely a nation of all South America has attained a better fame as to spirit and prowess than has the Araucanian division of the Andeans. It was not long after the conquest of Peru until the Spaniards made their way through these regions as far south as Terra del Fuego, and thus came into contact with the warlike Araucanos. The latter stood their ground against the invaders, and would not down before them. They fought and fled as they must, but fought again, and taking advantage of their Alpine fastnesses refused to be displaced. Even to the present day the descendants of the race show the same spirit and have succeeded, Swiss-like, in keeping their seats against the encroachments of European foes.

Again we remind the reader of the ethnic continuity of the peoples whom we are sketching. All the way down from the Granadas, by way of the Quichuas, the Aymaras, to the Araucanos, the same general type is preserved. The last named people might almost be mistaken for the races of Cuzco and Titicaca. In some respects, however, there is a difference. While the head, the face, and the features of the Araucanian family are very similar to those of the Peruvians, there are

Ethnic continuity throughout the Andean region.



ANTISIAN HOUSE.—Drawn by Riou, from a photograph

other distinctive marks which suggest to the traveler that he is in the land of the Tartars. At the same time he notes that the complexion of the people is much lighter than that of the Inca and Aymara races. It would appear that a certain occult tendency has wrought a fairer hue for the bodies of this people. Perhaps the influence of climate—for we have here receded into the south temperate zone—has done something toward bleaching the dark browns and olives of the equatorial region.

ARAUCANIAN (TELEMBIE) INDIANS—TYPES.—Drawn by A. Sirouy, after a sketch by André.

As compared with the features and form of the North American Indians, the Araucanos are less pronounced than they. The copper hue is not so much emphasized. The features are not so prominent, and in general the tendency from the Mongolian toward the Indo-European physiognomy may be noted. The nose and cheeks of the Araucanian type are more symmetrical than the corresponding parts in the features of most of the Mongoloids, and the expression of the face is less sinister.

Araucanian features; domestic life and manners.

Some inquiries into the character of the Araucanian race have given thereto a fair measure of social and domestic attainments. The family appears to be well developed among this people, and their customs indicate a proper recognition of what is due among the members of an organized community. It is said that the formalities of intercourse among the Araucanos are more distinct and exacting than in the case of almost any other aboriginal race in America. One observing the domestic manners might well believe himself in the East among the tents of some Semitic tribe, so great

and elaborate is the etiquette. Nor may we easily discover what the occult causes are which have tended to produce this peculiar social evolution in the race under consideration.

From the Araucanos we descend southward to observe briefly the aborigines of the Terra del Fuego. The latter are evidently a cognate branch of the same Andean family of nations. The differences which they present in comparison with the Araucanos are almost wholly such as have been manifestly engendered by the environment. The Fuegians have their habitat beyond the thirtieth parallel of south latitude, and from that belt to the extreme insular parts of the south.

Place of the Fuegians; fishing their natural pursuit.

The reader will understand the nature of this region. Here the South American Cordilleras drop down most irregularly and brokenly to the level of the sea. The continent breaks off at the strait of Magellan; then rising beyond in the Land of Fire; finally appearing in isolated points round about, desolate and sea-washed, but still habitable for human beings.

It is in this region, from the borders of the Araucanian territories on the north to the extreme south, that the Fuegians have their place. One must needs observe at a glance that aboriginal tribes in such a situation will naturally and inevitably betake themselves to fishing as the primary, and hunting as the secondary, pursuit.

Such is the case with the Pescherais; they fish and hunt, and thereby live. As to their ethnic character, that is in clear affiliation with the other Alpine races of South America. Here we observe among the people the large Araucanian head and round face. The complexion of the two peoples is in close analogy. The hair of each is long, black, and thick—never curly. In the Fuegians we note the peculiarly broad mouth, medium or thick lips, small ears, white and perfectly regular teeth, which are the invariable characteristics of the whole Andean family of nations.

Ethnic affinities of the race: mistaken for Patagonians.

ARAUCANIAN WOMAN—LA-AMA DE LLAVES.
Drawn by Emile Bayard, after a water color by Paul Marcoy.

The habitat of this ichthyophagous people extends around the coasts of Terra del Fuego; also on the shores of the Magellan straits; also somewhat northward, particularly on the Pacific side. Ethnically, the race is bounded Atlanticward by the Patagonians, and northward and westward by the Araucanians.

In the early epochs after the discovery of America and the Spanish conquests the Fuegians were mistaken for Patagonians. They were so named, and were thus confounded with a people

from whom they are distinct. It is thus that the conflicting opinions relative to the stature and character of the Patagonians have arisen. In many par-

FUEGIAN MOTHER AND CHILD.
Drawn by Y. Pranishnikoff

ticulars it is true that the two peoples are alike, but in other striking characteristics they are most clearly differentiated from each other.

This will be seen from a survey of the form and features of the Fuegians. Their complexion is an olive brown, tending slightly to yellow. The comparatively light complexion of the Araucanos extends to the Fuegians, as well as other of their features. There is, however, in the Fuegian form a loss of symmetry tending to deformity of the person. The huge Quichuan chest here persists, giving to the body a disproportion to the limbs. The latter are short, and the legs are twisted out of symmetry by the habit of the people in sitting upon them. This they do in the Eastern fashion, and the legs from the knees down are bent inward. To this we may add another element of ugliness, and that is the skeleton-like aspect of the whole person produced at certain seasons of the year by the half-starvation to which the race is subject on account of its manner of life.

Features and bodily form of the Fuegians.

This manner is that of wandering from place to place in search of the means of subsistence. The people live by taking fish; more especially by gathering the shellfish which the ocean waters supply —but not perennially—in these regions. The Fuegians have never built any considerable cities. They remove in small companies from one part of the coast to another, following the supply of fish. Wherever they find the shoal waters and sand sufficiently productive there they pause, build their lodges, and ply their vocation. There are few peoples in the world who rely more completely upon the resources of the sea than do the Fuegians.

The wandering life and aquatic habit of the people.

This leads of necessity to the aquatic habit of life. The sea is always in sight. Some of the tribes wander inland, hunting for such poor game as the islands and lower part of the continent afford, but the greater number follow only the

FUEGIANS WITH SLING AND HARPOON.—Drawn by Y. Pranishnikoff.

shore. They make bark canoes, in which they display their best skill. They form their boats by regular patterns, stop the cracks with rushes, cover the outside with such substances as render the bark impervious, and in every way adapt the frail craft to the element for which it is intended. The boats are light, and may be easily carried from place to place. The whole property of the family may in like manner be borne away at one or two loads.

The Fuegian tribes in removing from one part to another do not destroy their lodges, but leave them for a possible return. Arriving at the new situation the people betake themselves, men and women, to the water. The women steer the canoes, and the men stand with harpoons, pointed with stone arrowheads, ready to pierce the first fish that presents itself. In this work the barbarian is quick and certain. In these waters not only fishes of many kinds but sea-wolves abound. The latter are regarded as the greatest game. The flesh of this marine creature is taken and eaten raw, while the skin is reserved for clothing and moccasins.

Method of fishing; removal and hardships.

Such is the manner of life of this rude people. They have the common Indian habit of painting and decorating their bodies. They also wear feathers and other showy ornaments, to the extent of their ability to collect them. They accumulate no property, but live from day to day by their rude vocation. When the supply of fish is exhausted in a given place they remove to another station. Their manner of life exposes them to many hardships. It should not be forgotten that we have here reached the land which, though called the Land of Fire, is also the land of returning winters. The seas round about are cold, especially at certain seasons of the year. None the less these hardy barbarians, both men and women, plunge half naked into the waters around their bleak shores, and there pass the greater part of their lives. In this manner there is much picturesqueness, as well as much barbarity. The impression made on the mind of the traveler by the aspects of existence in this remote part of the world is deep and lasting. The contrast between the ethnic character of the Fuegians and the barbarians of our Northern continent is at once strong and instructive.

FUEGIAN HUT IN THE FOREST.
Drawn by G. Vuillier, from a photograph.

Picturesqueness of Fuegian life; adjustment to environment.

The Fuegians have their superstitions and religious ceremonies; but their views are not clearly defined. They think that men shall live in a future state, and that death is a calamity. It is the peculiarity of the race that their magicians and fortune tellers are mostly women. These are expected to preserve the life and welfare of the people by interposing between them and the invisible spirits that would do them harm. Sickness is regarded as the work of some angry spirit. When one sickens the medicine women or male sorcerers are called in to heal him. The afflicted are then subjected to pressure of the body, and to incantations and conjurations most meaningless.

Fuegian superstitions; the medicine men.

It is one of the customs of the medicine men to apply suction to different parts of the body of the sick, as though the pain, and perhaps the malevolent spirit itself, might thus be drawn away. Such is the general character of the southernmost race inhabiting these continents, knowing not progress, barbarian by nature and practice, and clearly allied by race descent with that large and interesting group of Andean nations which we have now traced from the isthmus of Panama to the Land of Fire.

CHAPTER CLXXXI.—CENTRAL TRIBES.

IF for the present we exclude the vast Amazonian region and those parts of Brazil lying north of the fifteenth parallel of south latitude, we shall still have remaining a vast area of South America beyond the limit just mentioned. The region in question corresponds roughly with Argentina, but of course ethnographical boundaries are not determinable by factitious political arrangements.

In this south central part of our sister continent, between the Andes on the west and Brazil and Bolivia on the north and east, we find a group of aboriginal races to which we shall now give attention. We have taken the geographical term *Central* to define them, though the use of such a term is subject to criticism. In course of time, no doubt, a further investigation of the languages spoken by the races inhabiting this region, and of their ethnic characteristics, will give us the essentials of a true classification.

Central group of South Americans; three divisions.

If we speak of the people spreading through the vast region now before us as a single race, we shall find it parting into three subordinate divisions, or groups, of nations which may be properly considered in turn. The first of these is the Patagonian branch, having its center in the country bearing the same name, but its outlying selvages considerably beyond the borders of Patagonia.

Men of this race are found as far northward and eastward as the Rio de la Plata; but the great majority and bulk of the Patagonians lie between the thirty-fifth and fiftieth parallels of south latitude. Stragglers of the common family are seen as far south as the strait of Magellan and as far north as the southern boundary of Paraguay. On the north the Patagonians grade off into Brazilian and Aymaran types, and on the south

Place of the Patagonians; the nomadic disposition.

they merge ethnically with the Feugians already described.

Perhaps the first characteristic which we note in this people is their nomadic disposition. The habit of the race is to wander from place to place over the wide plains which they possess, dwelling in tents or rude huts in the forest. This habit was already established when our southern continent was revealed to Eu-

PATAGONIAN TYPE.

rope. Since then the horse has been introduced and brought to domestication. This animal met the ethnic disposition of the Patagonians halfway. They mounted, and became the knights of the southern pampas.

To the Patagonians various ethnic names have been assigned, such as Tuelches, Chulches, Puelches, Penuelches, Huilliches, and the like—names of little utility in our present state of knowledge. Themselves the Patagonians call Tsonecal, which is more to the purpose. But however the race may be designated, the traits by which it is distinguished are sufficiently striking and distinct.

Ethnic names and traits of the people; form and stature.

Among such traits, first of all, we note the great stature of the people. It is conceded that the Patagonians are the tallest race now inhabiting the globe. The average height has been placed at five feet eleven inches, but great numbers of the men rise above this stature, towering to gigantic proportions. It would be possible to select large districts of country in which the men average more than six feet. Toward the north the stature is less, but in Patagonia Proper, toward the Atlantic coast, the race justifies the common belief in the unusual height of its members.

This greatness of stature is accompanied with stalwartness of proportion and fierceness of disposition. The Patagonians do not civilize. Their nomadic habit is against the civilized forms of life. They do not readily condescend to agriculture, even in its simplest forms. They go readily and passionately to war, and notwithstanding the barbarism of their weapons have been found, from the first till now, to be formidable foemen.

Fierceness of disposition; features of the Patagonians.

In complexion the Patagonians are a dark olive color. Some are almost black. Others have the hue of mulattoes. That tribe called the Tuelches is regarded as darkest of all. These also are the most gigantic. The Patagonian women are Amazonian in their proportions; almost as tall and muscular as the men; almost as fierce in action and character as the warriors. The features of both sexes are strongly marked and differentiated. The upper head is low. From the center of the nose a circle struck around with compasses would conform almost precisely to the limits of the visage and head. The eyes are horizontal, each brow arching upward and outward; the nose, Indian-like, with nostrils spreading laterally; the

3A PATAGONIAN ENCAMPMENT.—Drawn by Maurand.

lips, very thick and turning outward. The expression of the features is remote, but not wholly unfriendly, except when the possessor is excited to anger. Then the countenance becomes sullen, fierce, and even terrible.

Subdivisions of the race; character of the pampas.

Fully forty tribes have been included by certain authors under the general name of Patagonian. These divisions, however, must necessarily be omitted, except in an exhaustive treatise. Perhaps the principal of them is the Chaco race, inhabiting El Gran Chaco, or the Great Chaco region, lying along the left bank of the Rio Salado from the borders of Bolivia southward through about ten degrees of latitude. No other branch presents the Patagonian type in a higher stage of development. The country is mostly a forest region, and this fact has modified the national character. No part of South America has been harder to penetrate and subdue than the region inhabited by this powerful and warlike people.

CHACO CRANS—TYPES.
Drawn by Riou, after a sketch of Novis.

Place and manner of life of the Puelches.

The reader is presumed to be acquainted with the character of the South American pampas, or plains. These correspond to our North American prairies, but have more of the tropical character. The race inhabiting the Patagonian pampas is called the Puelches. Their manner of life and character have been largely determined by their peculiar situation. When the Spaniards came upon the eastern coast of the continent and fixed themselves there they found the Puelches on the banks of the Rio de la Plata, spreading far across the plains of the interior. For a generation or two the natives held their own against the foreigners, but at length gave back before them.

The Puelches had little knowledge of fishing or navigation. Not in that direction lay their energies and attainments. Out in the pampas, half hidden in the luxuriant grasses, or wandering far over sandy plains, they followed the stag, the hare, the ostrich, and the sloth, each to his place, and took him by the hunter's art.

Herds of the pampas, Los Chiquitos and Los Moxos.

In these regions at the present time the manner of life is not greatly different; for a century or more droves of wild horses and wild cattle have traversed these plains at will, and them the natives press in the chase. In hardly any other part of the earth may the natural man more fully support himself on the animal life of his environment than in the pampas, which spread inland from the La Plata and the Salado.

From the lands of the Chacos—extending northward and eastward through Eastern Bolivia, Paraguay, Para, Sao Paulo, and as far toward the equator as where the southern tributaries of the Upper Amazon gather their waters from the hills and forests of Southwestern Brazil—spread two other races that are classified under the general designation of the Central group. These rank in cognate relation with the Patagonian branch

THE PAMPAS.—Drawn by Y. Pranishnikoff, from a photograph.

of the same family. They are called by the Spanish names of Los Chiquitos and Los Moxos. It appears that these two names belong properly to leading tribes of the respective groups of nations which they designate.

On the south, next to the Patagonians and Chacos, these races grade off until, along the border country, marked in a general way by the Parana and the Vermejo, the difference among them is not great; but if we take specimen peoples from the southern pampas, and compare them with like examples from the region north and east of Bolivia, we shall find the differentiation to be distinct, emphatic, unmistakable.

Grading down of races; character of the Chiquitos.

The country occupied by the Chiquitos consists of the foothills of the eastern Andean ranges. In geographical ethnography the Chiquito race lies eastward of the Aymaras. The broken country which they inhabit is a region of great forests, traversed by many small streams converging into the Madeira and the Tapajos. Southward other waters of this country descend into the Parana. The region is of a character to suggest and support the hunting life, and to this vocation the Chiquitos give themselves. They are of a character somewhat similar to the North American Indian tribes. They have villages, and are organized into families and clans. In clothing themselves they cover but a part of the person, and are more concerned about picturesque and striking effects than they are about the comfortableness and convenience of their apparel.

HOUSES OF THE GRAND CHACO.

The character of the races which we here find in our progress eastward and northeastward across the South American continent is such as strongly to suggest their classification with the aborigines of our own country. The differences which they present in comparison with the Andean races are sufficient to warrant the hypothesis of Winchell and other ethnographers that the races in question are the widely expanded development of a

Likeness of the Chiquitos to Red Indians; the Charas.

Polynesian Mongoloid stock which aforetime reached the South American continent by way of the St. Felix islands and the upper coast of Brazil.

INDIANS OF THE PAMPAS—TYPES.—Drawn by Maybrach, from a photograph.

It is on the eastern borders of the Aymaras that this truly Indian expansion begins. The lines of it are drawn eastward, in one or two cases southeastward, as, for instance, to include the Charas, of Uruguay; but especially northeastward in many branches covering the south central portion of Brazil as far as the Atlantic coast. Still further to the north we should, on this theory, find that stem ascending on which the Caribbean evolution took place long before the discovery of America.

It is proper to say in this connection

that there is the usual conflict respecting the Chiquitos as to their generic or subordinate character. Some ethnographers make the family name of the nations under consideration to be the Parexis, with the Chiquitos for a subdivision, while other writers, including Pritchard, reverse this relation. It is a question that may not be well determined in the present state of knowledge.

Relations of Chiquitos and Parexis; other tribes.

With this division of the Central South Americans several under or cognate tribes are associated. The principal of these are the Samuccus, the Païconecas, and the Sarabecas. Among these there are only slight differences of tribal character. Another observation is that on the south the Chiquitos grade off into the Chacos and other races of the Patagonian type. In the vicinity of where the thirtieth parallel of south latitude rises from the pampas to the Eastern Andes it would be difficult to determine the ethnic character of the inhabitants. Further north, however, the Chiquitian type is established, and to that we may now give more specific attention.

The people in question are lower in stature than the stalwart nations of the south. Indeed, some measurements have shown that the Chiquitos are rather low, averaging no more than five and a half feet. Here the usual diversity between the men and the women—the absence of which we have noticed among the Patagonians—reäppears. As to the bodily form of the Chiquitos, there seems to be a contest between those proportions which are truly Indian and those which are peculiar to the Andeans. From the latter the race in question has taken a great chest and broad shoulders, but from the former the rather athletic and sinewy development of the limbs. The complexion is an olive brown, with a tinge of yellow. It is on the line of color that the Samuccus are discriminated from the Chiquitos proper. The former are darker-hued than the latter.

Ethnic features of the Chiquitos; the women.

The other features of the Chiquitos are of the common Indian type. The head differs much from the cranial form of the Andeans, being large and round. Of this shape also is the visage. The forehead is low and Patagonian in character. The cheek bones do not rise above the other features, and the nose is short but fairly well formed. The eyes, as in nearly all of the South American races, are set horizontally. The mouth and lips have more of the European character than may be noted in the heavy, sullen countenances of the races to the south. The hair is long and black and straight. As to the women, their forms are by no means beautiful, the female body being uniform in dimensions and having no waist. The face of the woman is almost perfectly circular. The expression of the Chiquitian countenance is lively, frank, generous, and ready to break into a smile on slight provocation.

Oddly enough in this region we find the languages to be of a smoother and more harmonious character than in almost any other part of our continents. This fact is one of the circumstances which has led ethnographers to classify the Chiquitos with the Polynesians, whose melodious languages are one of the characteristic features of those races.

The Chiquito a harmonious language; place of the Moxos.

The remaining cognate branch of our Central South American aborigines is the Moxos. The latter are a lowland people, belonging to the river banks and to the level shores of lakes and bays. Their situation has turned them to fishing pursuits. It is on this line that they are divided from the other Chiquito nations.

There is a strong likeness in intellectual and moral quality between the Moxos and the collateral tribes. Their distinctive features are traceable to the fishing life which they lead, and the consequent abandonment of the chase and mostly of agricultural pursuits.

Weaker development of the Moxos; social institutions.

On the whole, the Moxos are correspondingly less developed than the Chiquitos. From the remotest antiquity the fishing races have led one of the lowest forms of life. If they have, as a rule, been less violently subject to superstitions and sorcery, they have in like manner been insusceptible to those reïctions of the natural world and of social organization which tend to the better forms of human development.

MOBIMA TYPES.—Drawn by Riou, after a sketch of Crévaux.

Something has been ascertained of the

social and domestic institutions of the Chiquitos and the Moxos. Both have marriage and both are polygamous. The sexual union among them is determined by such feeble law that it may be broken at the will of the man. There was great barbarity in the domestic estate, extending to infanticide and other coïncident abuses. One of the superstitions of the Moxos is that when twins are born they shall be killed or sacrificed to the gods of the race.

Affinities of Moxos to Red Indians; the river life.

Among these peoples there are many usages which may remind the inquirer of the life of the North American savages. There is a time for feasting, and we might almost say a time for starvation. Improvidence is the common law of the fishing races. In times of plenty there is a joyful manner of life. At such seasons the Moxos gather in their river villages and indulge in games and dancing, and worse than these, in drunkenness; for this people also understand the making of strong beer out of the yucca palm.

The active life of the Moxos is for the most part the life of river men. Each has his canoe. Up and down the rivers and around the lakes of their country they go, plying their vocation. Only incidentally do they take to the chase. The small agriculture of the country is left to the women. There is much savagery, and it is said that the tradition, if not the fact, of cannibalism is a part of Chiquitian and Moxian history.

In stature the Moxos considerably surpass the height of the cognate tribesmen. Some of the former are six feet high. The strongest and largest are a tribe called the Mobimas, while the smallest in stature are the Iconamas and the Chapacuras. As to personal form, the Moxian figure is strongly suggestive of the Chiquitians and the Chacos. The person has a measure of symmetry. Most of the men are upright and easy in gait. The fault of the race seems to arise from over-eating, and to exhibit itself in fatness. The women are said to approach more than the Chiquitians to the European form. The head of the Moxos is large and protuberant at the occiput. The face is flat and somewhat Tartar-like. The forehead is of the low, Patagonian type. The other features differ not much from those of the Chiquitos.

Variations of stature; features and traits.

We have remarked upon the diverse nomenclature of the races here under consideration. The tribal names which we have employed in connection with the Chiquitos reäppear in the writings of some ethnographers, as the Xarayes, the Bororos, the Pamas, etc; but as we have said, the nomenclature is not of the greatest importance. It matters little about the somewhat arbitrary name that may be given to tribes and peoples, if only the peoples themselves be clearly distinguished and understood. The more complete investigation of the native races of South America remains to follow, and until the whole subject shall have been reviewed from a higher and more scientific point of observation we shall be constrained to content ourselves with the existing confusion.

Other tribal names; further inquiry necessary.

CHAPTER CLXXXII.—GUARANI-BRAZILIANS.

WE have now considered all of the aboriginal nations of the Andean parts of South America and of those portions of the continent lying below the twentieth parallel of south latitude. On the west our investigation of the aborigines has reached up to the tenth parallel, while on the east the inquiry has not extended further north than the twenty-fifth. All the remainder of the continent, including much the larger portion of Brazil and the northeastern coasts as far as Venezuela, remains to be considered. The native races occupying this vast region have been roughly grouped together under the name of the Guarani-Brazilians.

Parts of South America held by Guarani-Brazilians.

At the beginning of our review of these nations we should remark again upon the conflicting ethnic names. Some writers, instead of the name of Guaranis, or Brazilians, have chosen the designative of Tupis as the generic name of this vast group of nations; others call them Tupi-Guaranis, while others reduce the Tupis to a subordinate position. It were difficult, in the present state of our knowledge, to decide between these two methods of classification.

The race or races now before us are among the most widely distributed on the globe. The territories occupied by the Guarani-Brazilians are hardly less extensive than those of the Athabascans or Algonquins of North America. In a general way, if we refer to geographical boundaries, we may say that the Guarani-Brazilians occupy the greater part of Brazil, all of Paraguay, half of Uruguay, large districts of Eastern Bolivia, and the whole country northward, inclusive of the coasts and islands occupied by the Caribs. As to the Guaranis, they hold the territories from the western borders of Paraguay eastward to the Atlantic, and from the great estuary of the La Plata to about the twentieth parallel of south latitude.

Wide distribution of the Guarani races.

One of the first observations to be made respecting these native nations is that they, more than the other peoples whom we have been considering, have been influenced and modified by the impact of Indo-European races. While the aboriginal peoples may still be considered as such, they have on the eastern borders of South America changed character by their contact with the institutions and customs of the Whites. This is true in particular of the Guaranis, who have their central seats in Paraguay. The people in question is one of the most advanced of all the South American natives. It is so because for the past two centuries it has been interpenetrated with influences from abroad.

Large modification effected by European impact.

The Guaranis are also one of the most populous of the South American nations, as well as the most progressive. They are subdivided into three groups, and to these the title of tribe is hardly any longer applicable. The Southern Guaranis live partly the sedentary and partly the nomadic life. The former nations, that is, the sedentary group, are those who have accepted the institutions of Europe. They occupy the populous towns in the

Division into Eastern and Western Guaranis; the Tupis.

valley of the Parana, the Uruguay, and the Paraguay rivers. The wild tribes still hold to the forest, speak the native language, and follow the hunter's calling.

The Western Guaranis belong to a territory intermediate between that of the Chiquitos and the Moxos. This is a densely wooded region, and the people are still aboriginal in their habits. They have, however, been mostly converted by the labors of Spanish and Portuguese Jesuits. In this region the Guarani language is heard in its original barbaric utterance. The Western Guaranis are subdivided into minor tribes, some of which, far to the north, are in the extremes of savagery.

The Eastern group of the same race are the Tupis, or Brazilians proper; that is, the aborigines of the greater part of the country now known as the Republic of Brazil. To this group ethnography has assigned the name of Tupis, but not without controversy. Hence the name of Guarani-Tupis as applied to the whole family under consideration. It is a matter of no great import whether we give this ethnic designative of Tupi to the peoples under consideration, or whether we denote them as Brazilians.

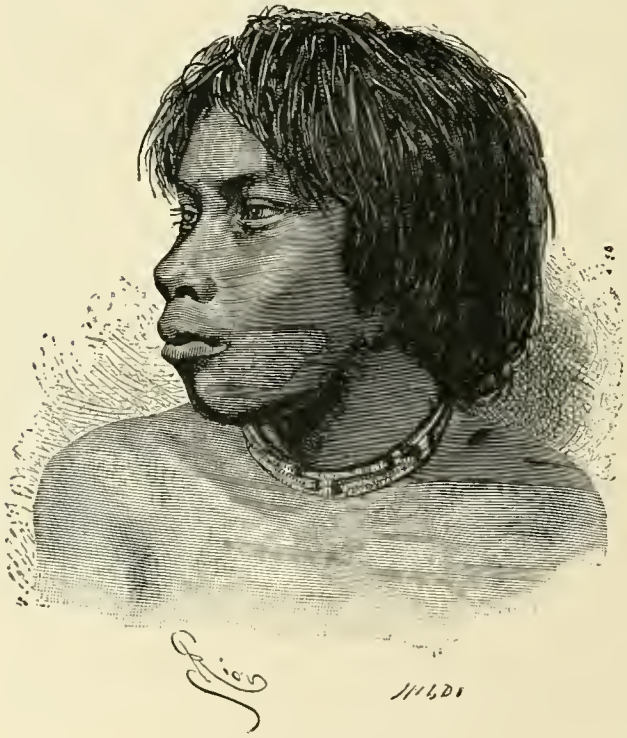
GUARANI-BRAZILIANS—TYPES.—Drawn by Riou, after a sketch of Crévaux.

As usually happens along the selvage of nations, the distinction between the Tupis and the Guaranis fades away at

MANNERS OF PARAGUAYAS.—Reception of Foreigners.—*Drawn by Riou, from a description.*

the border; but after advancing northward for some distance above the twentieth parallel we find ourselves among nations quite distinct in character from the natives of Uruguay. The character thus discovered continues, with certain modifications, all the way northward to the Amazon, and extends through the principal valleys of that mighty river. The Guarani languages, however, give place to other dialects as we proceed on our northward excursion, and the races speaking these dialects likewise depart from the common type.

Fading away of race characteristics among these tribes.



TUPI-GUARANI TYPE.
Drawn by Riou, from a photograph.

In this progress, from the heights of the Andes down the eastern slopes of that great range, and then northward from the pampas and the valley of the La Plata, we can but note the great transformation in the people from Asiatic to Polynesian characteristics. This consists, primarily and principally, of the substitution of truly Indian traits for those ethnic qualities which distinguish the Mexican and Andean races. The tribes occupying the forests and plains of Southeastern Brazil, or at least so much thereof as lies north of the latitude of Rio de Janeiro, have much of the character of North American Indians. This is true of them personally, and also of their manners and customs. The same qualities of race continue to appear as far north as the principal valley of the Amazon, insomuch that a description of the people of one of these nations may almost be used in a typical way for the whole.

Transformation of tribes into Polynesian character.

Some of the first travelers into the regions before us were wont to say that having seen one Indian you had seen all. This is by no means the case, and could only be said by careless and indifferent observers. The Guarani-Brazilian group includes four subordinate groups of nations, or three besides the Caribs. These are the Guarani proper, the Tupi, and the Botecudo. There are also the Puris, occupying sloping coasts south of Rio de Janeiro. Each of these four groups is in turn subdivided, as is also the Carib stock of the north. The subdivisions are not arbitrary, but are based upon distinctions in language and in physical characteristics. Within certain limits the race may be viewed as a whole, and, since space is here wanted to enumerate the local tribes of the vast region of the Amazon valley and Eastern Brazil, we may give an outline of the characteristics of the race as such.

Subdivisions of the Guarani-Brazilian group.

The prevailing complexion of the

NATIVES OF AMAZON VALLEY—TYPES.—Parinari Indians.—Drawn by E. Ronjat, from a photograph.

Guarani-Brazilian nations is a brownish copper hue, sometimes as dark as mahogany, and sometimes lightened to a semimulatto color. Within these slightly varying limits the complexions of all the races of this family may be defined. Another general feature is the straight, dead-black hair which is common to all the Amazonians and the Guaranis. The eyes are uniformly black, and the beard is scant or wholly wanting. In the eyes of some of the tribes there is a slight lifting of the outer angle from the horizontal position. The cheek bones differ considerably in the degree of projection, but this feature is much less conspicuous than in the North American Indians.

Features of the Brazilians; contrasts with Red Indians.

There is another particular in which an analagous difference may be noted, and that is the relatively flatter faces of the aborigines of the southern continent. The latter peoples have also greater symmetry and regularity of the features as a whole. There is little of that haughty and hawk-like expression which marks the physiognomy of the North American natives. In symmetry of person it were hard to assign the palm as between the Amazonians and our wild Indians. The former, by their lower geographical level, have escaped the abnormal chest development which characterizes the Andeans. In the women the narrow waist appears, and the general outline is as symmetrical as might

BEDCHAMBER OF TUPI-GUARANI HOUSE.—Drawn by Dosso, from a photograph.

be demanded by the somewhat artificial standards of Europe.

This description of the ethnic qualities of the Tupis belongs rather to the peoples of the eastern part of the continent, known by the subgeneric names of the Crens, the Gucks, the Crans, the Tupinambis, etc. As the traveler penetrates the interior, more particularly as he ascends the great river valleys and comes into contact with the undisturbed forces of nature and the unmodified aspects of the natural man, he finds many departures from the type which we have just described. It would appear that nature in some of the races under consideration had gone on the lines of caprice to the verge of abnormality. Some of the natives of the interior, though well developed in bodily form, have prodigious ears hanging down almost to the shoulders. Whether this be wholly the act of nature, or rather the result of weights suspended to the ears, it were difficult to determine.

Subtribes of the Tupis; abnormal features.

AMAZONIANS BUILDING CANOES.—Drawn by Riou, from a description.

In these regions the traces of European civilization disappear. There are found, however, many features of the national life that are of interest, while a few are worthy of admiration. Thus, for instance, the nations of the interior, among the great southern tributaries of the Amazon, have devised what the Portuguese call the Lingoa Geral, or as we should say, a general language, or *lingua franca*, which is understood by a great number of tribes. By this means intercourse among them is made easy.

The Lingoa Geral; place of the Amazonians.

The description which we have given of the character of the Amazonians belongs rather to the nations inhabiting the broad areas south of the great val-

ley, distributed along such streams as the Rio Madeira, the Rio Tapajos, the Rio Xinga, etc. The same general type may be followed among the other right bank tributaries of the Amazon as far west as Peru and Ecuador. Besides these nations there is another group, numbering fully forty tribes, having their territories between the head waters of the true Amazon and the Rio Negro, and still further northward to the watershed which divides the tributaries of the last named stream from those of the Orinoco.

Each of these tribes has its own national name and its own dialect. The people are described as being tall, athletic, and symmetrical. The men wear their hair long. This natural adornment they bind up behind with a cord, from which ligature it hangs down the back. This fashion is that of the men only. The hair of the women falls loose around the neck and shoulders. The men pluck out the beard, and both they and the women pull the hairs from their eyebrows, leaving the face bald. The complexion of these peoples is a copperish red, the skin having the same gloss which we have noticed in the case of some of the North American Indians.

Ethnic features and manners; populousness of tribes.

These great nations north and south of the Rio Amazonas are not only widely extended, but also populous. Not a few of them number many thousands. They have their villages and towns, and are more sedentary in their habits than are the races of the southern parts of the continent. Indeed, the Amazonian peoples generally have but one abode. To a certain limit they cultivate the soil, selecting for such purposes the glades and valley land which nature has left without trees.

The Tupis do not, as a rule, cut down and clear the forests. This they are able to do, as is seen in their manner of building houses. Their houses are built of logs, and have the form of a rectangle, but are generally circular at one end. Such houses resemble the Patagonian "beehives" in one particular, and that is that they are adapted for several families instead of one. Indeed, the houses are sometimes so large as to accommodate a small community within a single structure. In such cases the large roof is supported by the trunks of trees, which take the place of columns in the more pretentious buildings of the Old World races.

Buildings of the Tupis; communal houses.

Though such a house as is here described affords space for many families, it is not all in one apartment, but in many, each separate division within being intended for the accommodation of a single household. Structures of this kind are strongly and permanently built. Nor can it be claimed that the communal arrangement of the house is ill-adapted to the necessities and dispositions of such a people.

Among the habits of the races of the Amazon may be mentioned the painting of the body with bright pigments in regular figures. Oddly enough this painting is used by some tribes, who go naked, to indicate where garments *should* be worn for modesty! As a rule, the wearing of apparel for the concealment of the person prevails among the men more than among women. The personal habits tend to prevent the easy recognition of the sexes. Among some of the tribes the men rather than the women wear combs. It has been conjectured that these facts, tending to confuse the observer, together with the tall

Painting the body; peculiar personal habits.

WASHING GOLD ON AN AMAZON TRIBUTARY.—Drawn by A. Slom, after a sketch by André.

stature of the people, gave rise among the earlier adventurers to the stories that the women of the Maranon valley were Amazons: hence the name of that great river—*Rio das Amazonas.*

The manners of the Amazonians are usually mild. Travelers have been impressed with the bashful and diffident bearing of many of the Indians of this region. The impression which the natives give is that of great secretiveness—a sort of retiracy into themselves. This quality of character is not rare among the aborigines of our continents, but it is exhibited in a marked degree by the native peoples of the Amazon.

Bashfulness and peaceable disposition of Amazonians.

Another trait which may be noticed and commended is the comparatively peaceful disposition of these nations. War is rare among them. Locally the tribes seldom quarrel. This disposition extends to a ready submission to the influence and command of others. Another moral trait is the strength of the filial tie. Though the institution of marriage is almost necessarily lax among peoples of this stage of development, the Amazonians generally show great fidelity, at least to their offspring. Travelers do not often witness stronger manifestations of affection on the part of parents for children than may be seen among the natives of the country under observation.

We have in our consideration of these races said little of their arts and industries. Of course the higher æsthetic sense and sensibilities are not found in such tribes. A certain measure of ingenuity and art the Amazonians possess; and their readiness to learn has been remarked and admired by travelers. They are not adverse to accepting the habits and, as far as they are capable, the institutions of Europeans. Left to themselves, however, they continue in what we may call the natural state. In that state the skill of the people is most seen in their building, in the manufacture of boats and weapons, in the making of coarse cloth, and in the drawing of designs and patterns, as is seen in the painting of the body and the ornamentation of garments.

Arts and industries; agriculture left to the women.

The agricultural life of the Amazonians extends to a number of productions —this on account of the great fertility of the soil and variety of natural products. As usual among barbarians, the work of the field and garden patch is assigned to the women. The men regard it as beneath their character to work in this manner. They take to the chase and the fishing boat instead. Nor can it be denied that this division of labor is suggested by the environment and the natural activities of the respective sexes.

Among these nations there is great variety as to the elevation or degradation of their state. Some of them sink to the level of cannibalism; others lead a life of that half-barbarian and half-civilized grade which we have noticed among the upper classes of the North American aborigines. There is a corresponding variation in the degree of comfort and art which may be seen in the houses and villages of the different tribes; also in the manners and habits which are observed to prevail.

Variations of character and degree of comfort.

The abundance of animal, as well as of vegetable, life makes it easy to live in such a region as the valley of the Rio Amazonas. The tropical climate adds to this easiness. It has been suggested by Buckle and some other authors that this facility of living has impeded, rather

How nature by exuberance retards civilization.

than promoted, the evolution of the civilized life. The impediment has been intensified, moreover, by the opposition of the tremendous forces of the natural world with which men in these vast solitudes have had to contend. In North America such a circumstance as the removal of the forests in the countries east of the Mississippi tended strongly to stay the march of progress. One or two generations of the White race were worn away in the contest with nature. In the equatorial region of South America such obstacles are vastly greater than in our own continent. Aboriginal tribes under such conditions, living easily, without the necessity of much clothing, and in an environment which could not easily be altered by the hand of man, must continue for many generations in the same estate.

One of the points of skill in the Amazonian nations is their ability to manufacture and use weapons. In this respect there is considerable departure from the styles of weaponry known in North America. True, the bow and arrow are universal; but to this the Amazonians add the blowgun, and use it most effectively. Their skill with this weapon has long been the astonishment of travelers. The blowgun consists of a tube of wood about four or five feet long. The arrow is light and sharply pointed, tipped with metal if the maker possesses it. The shaft is supplied with a bit of cotton or punk, whereby it is fitted closely and yet easily to the tube. The arrow is discharged from the gun with a puff of the breath. It darts to its object with a rapidity and precision equally surprising. For the smaller kinds of game, such as ordinary birds, the hunter uses the natural arrow, and the object is brought down by the wound; but for larger game, such as monkeys, a poisoned arrow is used.

Amazonian skill in weaponry; the blowgun.

The traveler Morris has described the method of collecting, from a vegetable source, the peculiar bane into which the South American hunter dips his arrowtip. The poison is collected and carried, wax-like, in a small cup. The peculiarity of it is that it is almost instantly fatal to all animal life, but leaves no trace of poison in the body.[1] The animal wounded with a baned arrow, though but slightly scratched, perishes a few moments afterwards without a struggle. The Indians using this powerful agent know no antidote therefor. Sometimes they have the misfortune by the glance of an arrow to wound themselves. When this occurs the hunter knows that his fate is sealed; he sits down quietly by the root of a tree and in a few moments is dead.

Preparation and effects of the arrow-bane.

TAPAJOS TYPE—A TOBAS ORATOR.
Drawn by Rion, after a sketch of Novis.

Some of the Amazonian tribes have a

[1] The effect of the South American arrow-bane on animals seems to be closely analogous with that of our prussic acid.

AMAZONIAN WAR PARTY RETURNING WITH HEADS OF ENEMIES.—Drawn by Riou, from recollections of Dr. Crévaux.

knowledge of the method of preserving, by means of vegetable extracts, all kinds of flesh. This knowledge they put to use in the preservation of their dead; not indeed of the whole body, but of the head only. When death occurs the head is cut away and preserved. The natural aspect is kept, and there appears to be no limit to the date of the mummification. The same usage holds in the treatment of enemies. The head of the slain foe is cut off and preserved as a trophy. Specimens of this ghastly art have been exhibited in our country, and have excited the wonder of all spectators by the perfection of the preservative work.

Preservation of the heads of friends and enemies.

The region of country which we are here considering is that which includes the major southern tributaries of the Amazon. The particular customs to which we have just referred belong to the tribes of the Upper Tapajos. It is not practicable for us to follow into details the manner of life, the customs, arts, and prospects of the nations of the wider region drained by the great river. We must content ourselves and the reader with applying and extending the brief descriptions which we have offered to the Amazonian races as a whole.

Customs of the Tapajos; omission of much from the inquiry.

Of those races there still remains on the north that Carib branch which we have already considered as the first division of the South American peoples.[1] In doing so we followed the suggestions of geography rather than a truer ethnical classification. Should we have taken the latter course it would now remain to give the account of the Caribs which has already been presented. With the sketch of this people, to which the reader is in this connection referred, we shall conclude our account, not only of the South American nations, but of the Brown races of mankind. Of the Guarani-Brazilian group, as well as the Central group, there are many, perhaps hundreds of tribes and small nations that we have not found opportunity to mention, even by name; but their affinities and general character we have tried to present with as much fullness as the limits of our space would permit.

We thus end our account of one of the primary divisions of mankind. In doing so we refer once more to the most striking aspect of that division of humanity, and that is its almost infinite dispersion. To the Brown races belong absolutely all of the aboriginal peoples of the three Americas and Greenland. To the same great stock belong all of the races of Asia eastward of the river Indus, with the single exception of the Brahmanical stem which enters and populates India. Besides this, we must add the nations of the whole Ural-Altaïc region of both Asia and Europe. Finally, we must still further add nearly all of the Polynesian islanders scattered through the vast Pacific.

Immense areas occupied by the Brown races of mankind.

As compared with this distribution the small areas occupied by the aggressive and powerful Aryans, and the still smaller territories that have fallen to the lot of the Semites, seem insignificant indeed. None the less, we must remember that in the elements of greatness and power the Brown races, notwithstanding their numbers and vast distribution, have been as compared with the Aryans, and even with the Semites, as naught to greatness. In the contest of nations victory and fame have not abided on the banners of the Brown The battle has not been to them, but to the Ruddy division of mankind.

[1] See *ante*, pp. 555–559.

As against these considerations we can but admire and wonder when we reflect on the huge *bulk* of the Brown populations of the world, the peculiarity of the institutions which they have created, the ingenuity of many of their arts, the conservative character which they have maintained under nearly all conditions of their race career, and the possibilities which they present of those secondary ethnic evolutions which may bring them in course of time to the highest level of the civilized life.

Reasons for admiration or regret suggested by the study.

The fact which most of all impedes the rise of these voluminous but feebly differentiated peoples is the erroneous concepts which they all have of the natural world, and of the forces by which it is controlled. It may well be doubted whether any superior civilization can exist among mankind in the absence of a scientific concept of nature. The Brown races have Shamanism, or, at most, some vague deductive dogmas by which they seek to adjust themselves to the conditions of their environment. The Aryan races have science—knowledge. They understand the laws of phenomena, and therefore master the world. The Brown races, through ignorance and credulity, stand in dread of nature, and shudder at her beneficent motions.

The Brown races weak through ignorance and dread of nature.

In taking leave of these races the seriousness of our feelings and sympathy for them turns upon the consideration of their general barbarity and unprogressiveness, and on the additional fact that the conservatism of the race seems to impede indefinitely the higher development of its capacities and promise.

RACE CHART No. 8.

EXPLANATION.

THIS Chart, in its general features, is the reverse of Chart No. 7. South America and Africa have often been compared in their geographical and ethnical characteristics. In Africa, however, the race lines enter the continent from the east, as if from the submerged region of Lemuria.

There are two principal stems—the Nigritian and the Hottentot. The first of these enters the country, as if from the sea, in Somaliland, and, passing westward, branches through a large part of the coutinent. The first stem is that of the Sudanese. This division includes the tribes of Kordofan, Darfur, North Wady, etc. On the Northwest Nigritian stem, we have the races of the Upper Niger—the Timbuctus, the Ashantees, the Senegambians, etc.

On the Central Sudanese stem, we have the races of the Upper Congo and the North Guineans. On the Southern Sudanese stem, we have the central races of the Mabunda, and the western races of Guineans and Bunda tribes. Another division of the Sudanese stem carries the Zulu Kaffirs, in an almost southerly direction, to Kaffirland, Natal, the Orange Free State, and the borders of Cape Colony.

The Hottentot stem extends in a southwesterly direction through the Bunda Empire, contributing the Damaras of Damaraland, and the Namaquas of Namaqualand; also, the Hottentots proper, the Bechuanas, and the Bushmen.

To these two stems—Nigritian and Hottentot—probably a hundred and fifty millions of human beings, all in a state of barbarism and savagery, must refer their origin. (For connection of this distribution with the general scheme of mankind, see Race Chart No. 1, "Western, or African, Division.")

RACE CHART No. 8

SHOWING THE GEOGRAPHICAL DISTRIBUTION OF THE AFRICAN NIGRITIANS.

Hottentot Dispersion ..... *on Broken Lines*

Part Seventh.

THE BLACKS.

BOOK XXIX.—AFRICAN NIGRITIANS.

CHAPTER CLXXXIII.—GENERAL VIEW OF THE BLACKS.

WE now purpose to take up and consider in its turn the last of the three primary divisions of the human family. This is the Black race, to which many references have already been made in preceding portions of this work. Our prime classification of the various branches of the human family has, from the first, proceeded on the general line of color, and this method we now follow to its ultimate results by including in our last group of peoples all those who by the test of complexion may be classified together as Blacks.

In the beginning of such a discussion many reflections of a general character respecting the races about to be considered suggest themselves to the inquirer. One of the first of these is the laying of geographical boundaries around that division of mankind defined as Black. This task in our present advanced state of knowledge is not difficult to perform. Time was in the near past, however, when the boundaries of the Black races were unknown. Those boundaries, indeed, were supposed to be vastly more extensive than subsequent inquiry has shown to be the fact. The whole tendency of ethnological investigation for the last half century has been to narrow the geographical areas occupied by the Black races.

Narrowing geographical limits of the Black races.

Not so long ago it was supposed, in a general way, that all of Africa, ancient and modern, was essentially Nigritian

in its populations. This has now been shown to be wholly incorrect. All of North Africa above the twentieth parallel has been entirely excluded from the classification. This large part of the continent has belonged in the past —and so belongs in the present—to the Hamitic races, and, perhaps, in a smaller measure to the Semites. The limits of the Black race have thus been narrowed on the north to the inner tropics. The remainder of the continent, except on the east, belongs to the Blacks—though the southern part, below the Tropic of Capricorn, has had an ambiguous ethnography, the true character of which is not yet definitely ascertained. We may thus say in general terms that the Western, or African, division of the Black races is confined to the intertropical spaces of the Dark Continent.

What parts of Africa are Nigritian and what are not.

As to the Eastern division of the Black races, the same narrowing tendency in its boundaries may be observed. It was formerly supposed that the south of India for as far as the twentieth parallel north was dominated by Black peoples, whereas we now know that only the extreme part of that great peninsula was touched by the true Blacks in their distribution eastward. In like manner the Indonesian islands were formerly assigned to the Blacks, whereas subsequent inquiry has shown that the Malays have their ethnic relationships with the Brown races of Southeastern Asia. Only Australia and the Papuan parts of New Guinea, with certain associated points of land belonging to Melanesia, remain as the true seats of the Black distribution eastward.

Boundaries of the Eastern division of Blacks.

There are thus seen to be in a general way only two principal branches of the Black race, namely, the Western, or Nigritian, branch distributed through equatorial and Southern Africa; and the Eastern, or Australian, branch, distributed in Australia, Papua, and the smaller islands of Melanesia. The limits of the race, as a whole, are thus narrowed, both latitudinally and longitudinally, especially the former. The uttermost eastern dispersion of the Black division of mankind reaches as far as the Fiji islands, under the 180th meridian of Greenwich, while the Western departure goes out as far as Cape Verd, about longitude 17° W. The northern barrier of the race reaches geographically the Sahara, in Africa, about the 20th parallel, and the southernmost point of the distribution is in Tasmania, in 42° S.

Insular outposts mark the extreme dispersion.

The next general observation relative to the emplacement of the Black race is the comparative unimportance of the countries occupied thereby. Of these the greatest potency is doubtlessly in Equatorial Africa. That part of the world, however, has thus far remained unreclaimed by civilization, although Northern and Northeastern Africa have been the seats of some of the oldest, most famous, and most important, as well as the most highly civilized, nations of the ancient world.

Comparative unimportance of the countries of the Blacks.

After Africa, Australia is by far the most important of the countries having an original population of Blacks. While it would not be proper to depreciate Australia as a seat of civilization, it must nevertheless be admitted that a large part of that island-continent is unreclaimable, and that the whole of it is so greatly divided by broad oceans from the continental parts of the world as to place the country at a great disadvantage in the competition for preëminence

AFRICAN LANDSCAPE.—Catching Turtles on the Gnengo.—Drawn by A. de Bar, from descriptions.

As to New Guinea, the island is neither large enough nor well enough emplaced to give it a great importance in the general survey of the earth's habitable parts. It will thus be seen that, on the whole, the geographical areas held originally, and in most part to the present time, by the Black races are the least consequential of the countries of the earth.

Our next general observation relates to the race itself, and its comparative rank in the general category of mankind. The Black division of human kind holds by far the lowest level of any of our species. Its emergence from the total obscurity of unrecorded paganism and merely animal stages of progress has been so slight as scarcely to mark a stage in the forward march. Beyond this the other races have gone forth on vast excursions to enlightenment and power. They have passed the borders of the physical and material, and have entered the intellectual life. They have organized powerful communities, nations, states, kingdoms, and dominions, and have made the thing which, for lack of better name, we call history.

Inferior rank of the Black division of mankind.

This the Blacks have never done. It is a melancholy fact that they have no history. True, this may be said in almost equal degree of many of those other peoples whom we designate as aborigines. Aye, more; it is doubtlessly true, or was true, at some former period of all the aborigines of the earth, and therefore true of the human race itself.

The fact to be emphasized, therefore, in the case of the Black divisions of mankind is their want of progress. In them, as a general rule, the aggressive and adventurous spirit has not appeared. As a consequence, the race has held on its barbarian level—this to the extent that within the whole historical period it has made no perceptible progress at all. This is said of the race in its natural conditions and native environment.

Want of progress; highest advancement in foreign lands.

In foreign parts, where the Blacks have been displaced from their original seats and have been thrown into contact with the progressive races, being thus subjected to the reäctions of the higher forms of life, they have shown better capacities and greater promise. This has been seen independently of the admixture of blood, and therefore demonstrates the existence, however inactive, in the Black race of a power therein to rise to the better conditions of civilization. To what extent this power may exert itself the present stage of our knowledge would not warrant us in declaring.

Still another general observation respecting the Black race, as such, has reference to its antiquity; that is, to the relative position which it occupies in the general scheme of mankind. More simply, the question stands thus: Is the Black division of the human race older or younger than the other branches of the human family? Strangely enough, arguments seemingly valid may be discovered on both sides of this question. Historically and ethnologically it would appear that the Black race is the oldest division of the human family. In former parts of the present work we have held to this contention, showing that the native seat of the human race was in that part of the world from which the Blacks have evidently proceeded. From that situation all the other races are far off; that is, the Ruddy and the Brown races have seemingly made their way to great distances from that center out of which only the whole human family could have arisen. This is seem-

Position of the Blacks in general scheme of mankind.

FOREST OF KONKROUSON.—Drawn by Riou, from descriptions.

ingly a Black origin rather than any other. It would thus appear that the other races have arisen from a Black stem, have branched therefrom; have differentiated from an older stock of darker and still darker hue down to the complexion of blackness.

Reasons for believing in priority of the Black races.

The reasoning would be that the lighter and still lighter color of the different races is the result of the remotest development—remotest ethnologically, chronologically, and geographically. Such reasoning would point clearly to the conclusion that the Black race was the first of humanity to rise out of merely animal conditions; the first to receive the rudiments of reason, and of those instincts and sentiments that are above the horizon of the beasts; the first to stand in a situation toward which the uplifted prehensile hand of the chimpanzee was stretched forth to grasp the heel of a true humanity.

Reasons for believing in the recency of this stock.

On the other hand, there are philosophical, and in particular anthropological, considerations which might lead to the theory that the Black race is the *latest*, instead of the *earliest*, evolution of human kind. These considerations relate to the physical, intellectual, and moral dispositions and tendencies of the Blacks themselves. There are many particulars in which the peoples of this stock appear to be new—recent. This is true of the bodily form. There is no doubt of the fact that the lowest gradations of the human person are seen among the Africans, Australians, and Papuans. In these peoples approximations to the lower animals are as easily discoverable as among the higher animals such approximations to manhood may be noted. This fact would seem to indicate that the Blacks, being physically least evolved, least developed of all mankind, are probably the youngest of all. It is perfectly reasonable to suppose that the human evolution is going steadily forward among all the divisions of the human family. Thus much being granted, we should conclude that those races least evolved are youngest, reckoning from the date of the primal origin.

Mental habit of the Blacks points to future development.

In the mental state of the Blacks we find likewise certain hints that they are an oncoming rather than an offgoing race. This is to say that there are anthropological signs that the historical part of this race lies *before* us, rather than behind us, in time and in fact. We can not dwell at length upon such mental characteristics of the Blacks as point to this conclusion, but will mention only two. The first of these is the almost universally distributed gift and passion of song. It is the young of all animals that sing, or at least in some way exercise their vocal powers to excess. With the approach of the autumnal season and winter of bird-life song dies away. We may doubt whether the old birds sing. The same vocal activity is seen everywhere in the young of four-footed as well as of winged creatures, and also the same disposition, with the approach of age and decrepitude, to grow silent. All forms of animal life burst out in the early stages into vocal activity, and all forms of the same life make ready in the after stages for the silence of death.

Individual activities point to race dispositions.

The law here hinted at evidently holds of the *species* as well as of the *individuals* of the species. Young species have activities of all kinds in excess. The same species as they grow

AFRICAN GIRLS OF OUA-KOUAFI—TYPES.—Drawn by V. Pranishnikoff, from a photograph.

old lose their activities, including such activities as relate to vocality and song. Without doubt the law extends to human kind. In no other respect do human beings differ more than in their desire and manifestation of vocal utterance. This distinction is noticeable first in individuals, and afterwards in kinds; but we must here allow for the strong influence of climate.

Without doubt vocality declines toward the colder regions of the earth, and increases toward the tropics. Climatic conditions, however, are not of themselves sufficient to account for the difference of the different peoples in the matter of vocal utterance. There is also a deep-seated ethnic instinct which expresses itself with varying force among both individuals and races. This instinct shows itself in supreme activity among *recent* peoples, and if we mistake not, declines in force with the declining races of mankind.

Decline of the power of song toward the North.

The Blacks are in the matter of utterance and song the most vocal of the races. This is true in particular of the African Blacks. Of a certainty this is not said of artistic utterance. It is alleged only of the disposition of the Black race to be vocally noisy, and to utter its sentiments in the simple harmonies of song. The instinct is so strong that it matters little to peoples of this descent whether or not the sense of song is present in their singing or only harmonious, or rather melodious, vocality. This fact of the instinctive disposition of the Blacks to sing and to sing always, even in despite of calamity, pain, and sorrow, would indicate that the race is recent, or as we might say, young.

Vocality of the Blacks a race characteristic.

Another disposition or power of the Black race is its fecundity. Among all the animals this power is regarded as a symptom of youth. Among all, the lack of it or the decline of it is regarded as a symptom of age. Here again there is a strong analogy between the character of the individual and the character of the race. We should reflect in this connection that the community, the tribe, the people, the race, are made up of the individuals—that the potency of the race is but the aggregate potency of the individuals. Thus much granted, we may perceive clearly that a mental or physical symptom discovered almost universally among the individuals of a given stock must, out of the nature of the case, be a symptom or characteristic of that stock itself.

Fecundity indicates youth and recency of race.

Among all the peoples the Blacks, if we mistake not, are strongest in their reproductive instincts and powers. They multiply with great rapidity; the family soon expands into a community, the community into a tribe, the tribe into a numerous people. We are aware that there is a vast reduction to be made on the side of this increase because of the large percentage of deaths among the young of the Blacks. This, we think, must be allowed to be the case both in America and Africa. There seems to be a contradiction of forces in this particular, producing the modified result of a slower increase in the Black race than would be indicated by the strong reproductive instincts and powers of the peoples referred to. It must be allowed that such power and instinct, considered as an ethnic trait, points to the recency of the African stock of mankind.

Strong reproductive instincts of the Blacks.

On the whole, however, the argument preponderates to the opposite conclusion. Perhaps the freshness and force of the reproductive powers of the

Blacks, and, possibly, their excessive vocality, both of which powers manifest themselves with great force and pertinacity, should be referred to the fact that the race, owing to its other dispositions, has continued in a state of nature, in which state the dispositions referred to have not suffered those abatements which usually follow as the concomitants of old age in both men and races.

Countervailing arguments show the old age of the race.

Still another observation of a general character may properly be made respecting the Black division of mankind. This is that the peoples composing the stock or stocks in question have differentiated among themselves by much smaller departures than have any other peoples of the earth. The visible differences discoverable among the Blacks of the various tribes and nations are slighter and less distinct than we find in the case of any other division of mankind. In most cases the cognate branches of a given human stock soon show marked evidences of departure from the common type. How great, for instance, are the highly developed differences between the Anglo-Saxons and the Dutch! How strongly discriminated are the Spaniards and the Italians! How widely apart are the Germans and the Slavs! These races have pushed out, each on its own lines of development, until the points of difference among them may be enumerated, classified, dwelt upon, and discussed as distinct points in the evolution of human and ethnic features and character.

Slight ethnic differences among the Black races.

Not so, however, among the Blacks. We have in Africa a congeries of peoples among whom the tribal and ethnic traits are but little discriminated. The race may almost be regarded as a mass. True, it is divided into tribes and nations; but these are for the most part separated only by geographical lines. There is little of that almost infinite variety which we find among the more highly developed races. The Blacks lie thus in a dark and poorly defined bank of cloud along the horizon, little divisible by definition into parts and organic sections, as we should find in the case of other peoples.

As a result of this the ethnical descriptions which may be properly given of

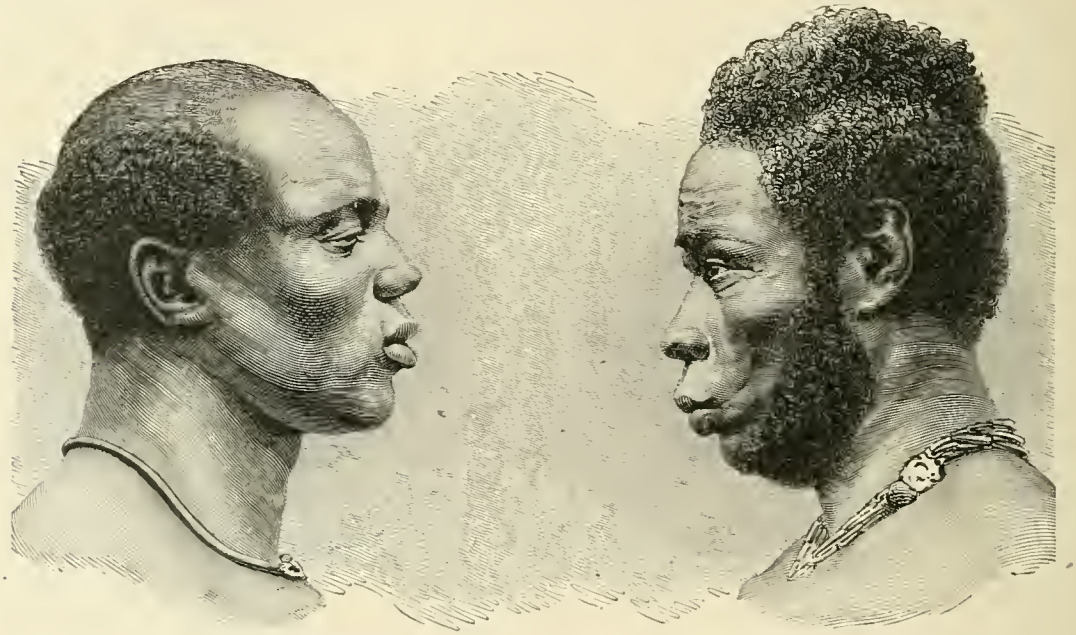
SAMBA N'DIAYE—NIGER TYPE (SHOWING UNIFORMITY WITH NATIVES OF GABOON).
Drawn by Riou, after a sketch of G. Vuillier.

the Black race are confined to smaller and less significant particulars than in the case of the Ruddy and Brown races. The latter, it is true, present something of the same feature. The ethnographer is often perplexed in treating of the aboriginal races of the New World properly to distinguish the one from the other. The perplexity is greater and more persistent in the case of the Black races.

Insignificant race features suggest a brief treatment.

Resulting from this fact we note

another with regard to ethnographic dissertation. This is that in the treatment of such peoples as the Blacks only brief, and as it were specimental, sketches can be given for large and important tribes and nations. The principle is, know one, know all. Instead of the highly inflected narrative, arising, as it were, of itself in the case of enlightened and progressive peoples, we are limited in the consideration of the essentials of importance—all the features of distinct and elaborate treatment—the Blacks must occupy but a small space in comparison with the others. For this reason the pages following, in which we shall attempt to give an outline of the character and tendency of the Nigritian and the Australian-Papuan divisions of the Black races of mankind, will be few, and the ethnic sketches therein presented correspondingly brief.



NATIVES OF GABOON—TYPES (SHOWING UNIFORMITY WITH NIGER TYPE PRECEDING).—Drawn by Emile Bayard.

Blacks to specific, and more especially to generic, features of the whole. It thus happens that a small number of highly differentiated people in the civilized estate will present a greater number of distinct features to the ethnologist than may be seen in a whole nation, such as the undifferentiated peoples of Equatorial Africa.

The value of these observations, so far as the present narrative is concerned, is the limitation of the same to brief and cursory descriptions. Ethnographically, the Black race is cognate with the Ruddy race and the Brown; but in all the

Ethnic lines begin to narrow with the Blacks.

In fact, at this point our review of the origin, classification, characteristics, and tendencies of the races of mankind begins to draw rapidly to a close. When the inquirer reaches the geographical and ethnical borders which include the Black peoples of the earth he discovers at once the narrowing scene before him. Though the peoples in question be numerous, though their distribution from east to west may be compared with that of the Semites, he nevertheless observes from this stage of his inquiry the paucity of his remaining materials and

the expediency of throwing into large groups and classes the peoples and facts which remain to be considered. For this reason we shall yield freely to the pressure of the converging lines which already indicate in the near horizon our point of destination.

One other circumstance may yet be enumerated before we close this chapter of general observation, and that is the relative meagerness of our information respecting the Blacks as a race. As we have said, the other divisions of mankind have a history. In those other divisions the reflective and conscious powers of men have become highly developed, and they have made records of themselves, of their manners and customs, their institutions, laws, governments, and religions to such an extent that the inquirer is as much perplexed by the plentifulness as by the want of materials; but in the case of the Blacks it is not so. When it is said that they have no history, the expression means more than appears on the surface. It signifies that our knowledge of the race is to be derived from extraneous sources —from the observation of others, and the intrusion within the limits of the thing to be investigated of a power of inspection not possessed by itself.

Meagerness of information respecting the Black races.

The remoteness of Africa and Australia, the obstacles which those countries have presented to travel and colonization, have impeded even those forms of inquiry upon which we are exclusively dependent. Only within the memories of men still living have the gates of this darkness been somewhat opened to them who, from foreign parts, have carried thither the torches of light and knowledge. Civilization begins at last to penetrate the African gloom.—These facts tend to narrow and restrict the investigation upon which we are here to enter respecting the character of the Nigritian, Australian, and Papuan peoples.

Obstacles to inquiry; intercourse only recent.

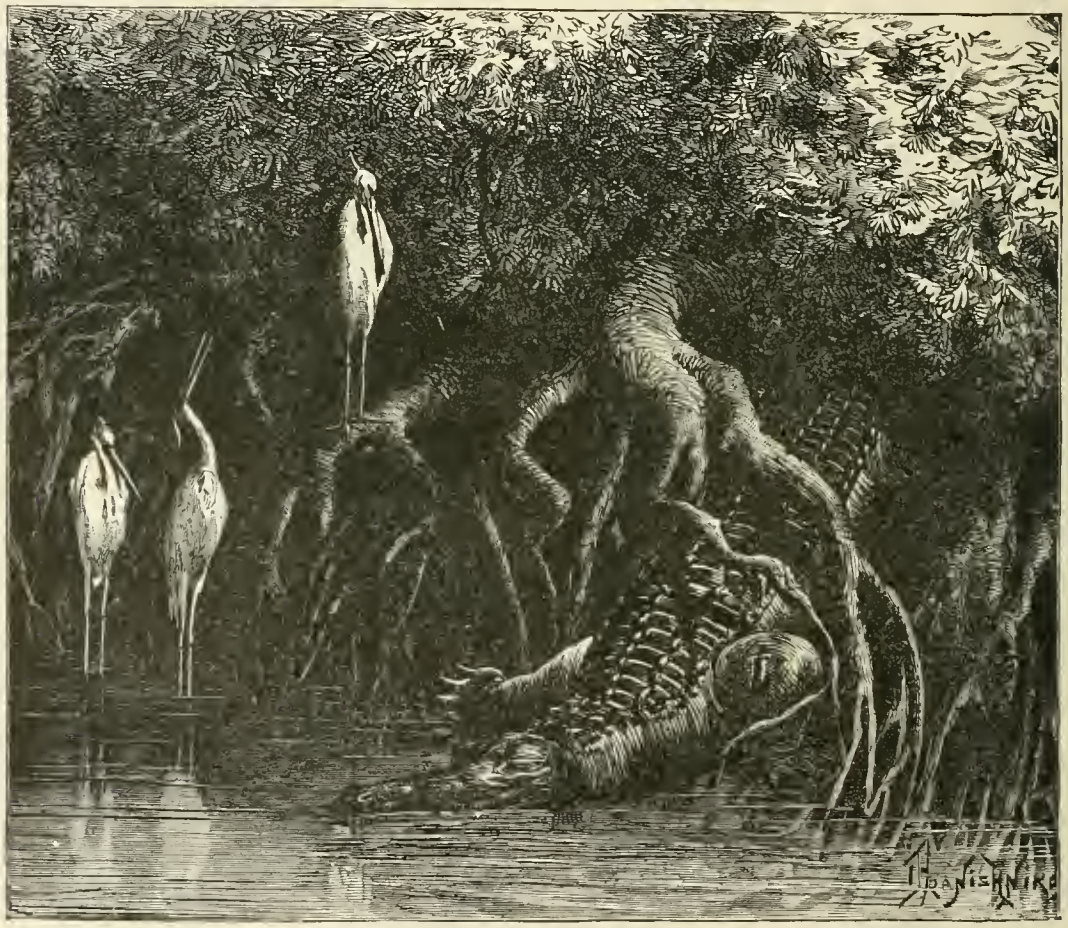
CHAPTER CLXXXIV.—ENVIRONMENT AND LIMITATIONS.

CENTRAL Africa has long been what modern travelers have chosen to call it—the Dark Continent. Among the regions occupying the equatorial belt, one of the principal is the so-called Sudan. The name signifies the Country of the Blacks, being the translation of the Arabic *Bilad-es-Sudan*. It is the name of a large district south of the Sahara desert, stretching from Senegambia and Sierra Leone eastward across the continent to the Upper Nile and beyond to Abyssinia. The African Sudan, however, or true Sudan, reaches only to Darfur and Emin Pasha's Province, being exclusive of the Egyptian Sudan. Of the latter, we have already considered the peoples in our discussion of the Semitic and Hamitic races. The former is one of the native seats of the Black race, and was known until recently by the name of Nigritia, or Negroland.

Place and boundaries of the Bilad-es-Sudan.

The Sudan is bounded on the north by the great Sahara. Perhaps that desert region might well be included under the common designation. The

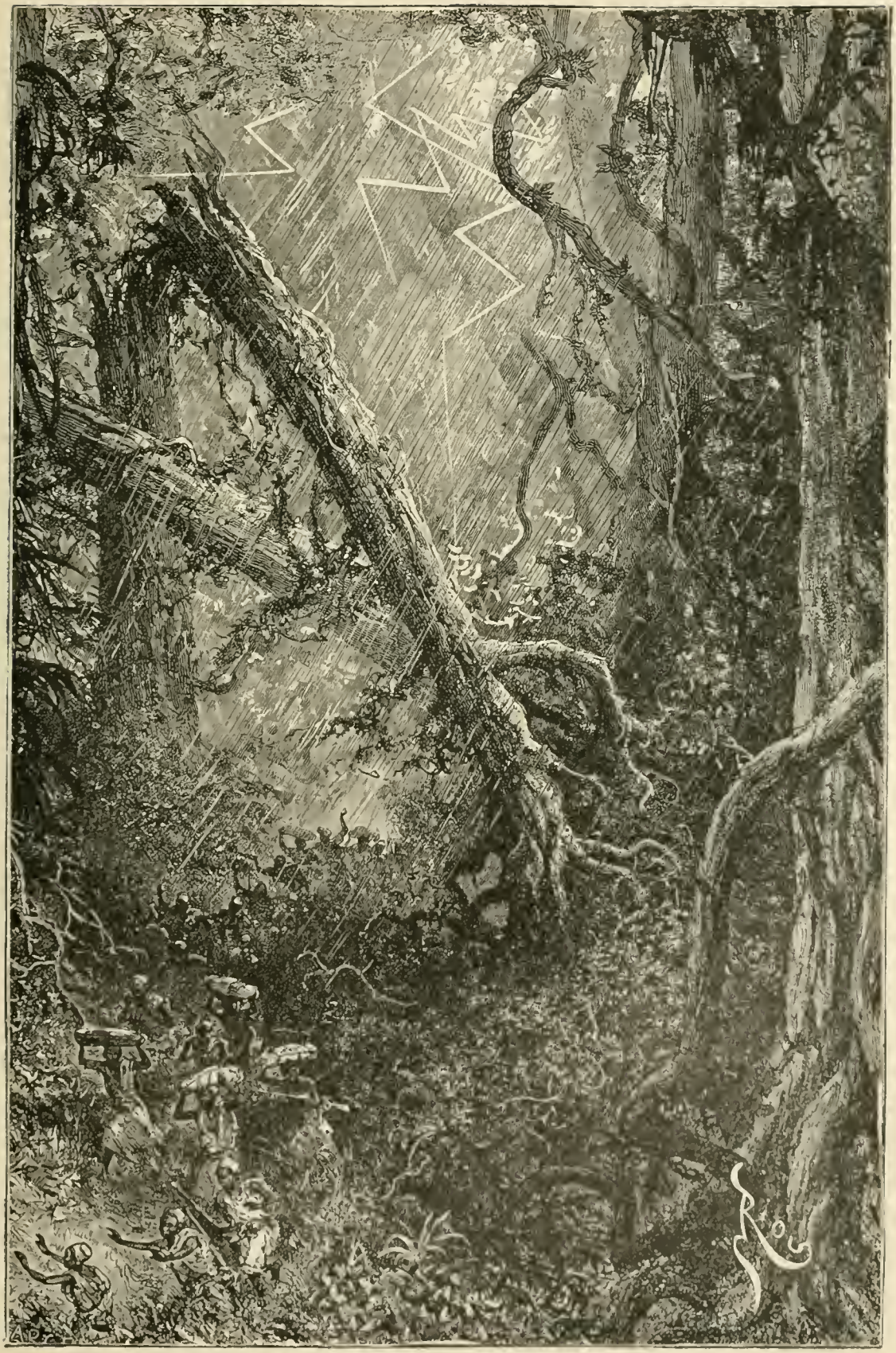
Sudan Proper contains the central basins, not only of one or two of the great lakes in the heart of the continent, but also of the rivers Niger, Congo, Upper Nile, Zambezi. Lake Chad is central to the country, and receives several of the streams that drain it. On the south the conventional line of the equator is regarded as the boundary of the region before us, but recently several new states north of that line and upon it have been organized out of what was hitherto merely Sudanese territory.



EQUATORIAL LANDSCAPE.—RIVER VIEW OF THE INTERIOR.—Drawn by Y. Pranishnikoff.

Within the limits of this country, between the equator and the borders of the Sahara, exist many of the principal states and cities of Central Africa—Bambarra, Timbuctu, Houssa, Bornu, Baghirmi, Waday, and further east Darfur and Emin Pasha's Province. The latter, as the reader knows, has been recently constructed out of Sudanese territory. About half of French Congo and, perhaps, a third of the Congo Free State lie north of the equatorial line. The remaining important southern state of the Sudan is Adamawa. These several states, or kingdoms, have been constructed on ethnic principles, each of them representing a division of the central Nigritian populations. Nor should we fail to remind the reader that around from the north and west an ethnic line has extended into these regions representing the Arabian, the

Principal Sudanese states determined by ethnic lines.



CENTRAL AFRICAN LANDSCAPE.—A Forest Storm.—Drawn by Riou, from a description and photograph.

Moorish, and the Berber stocks of mankind interfused with the Blacks.

It is hardly needed that we should here enter extensively into a description of the physical character of the countries before us. On the south the Sahara rises, toward the tenth parallel of north latitude, into a great plateau extending across the continent. This ascends to the east, and reaches its climax in the mountains of Abyssinia. The western edge of this table-land is lower than the east, but is sufficiently elevated to turn many of the waters away from the Atlantic. Other interior streams are gathered into such rivers as the Niger, and breaking through the barriers of the plateau make their way to the sea.

Physical features of the Sudan; interior rivers.

The general elevation of the interior Sudan ranges from three thousand to four thousand feet above the Atlantic level. There are, however, many variations above and below the limits indicated. Here and there are mountain ranges, and between them valleys. In other parts are lakes. In some territories the surface is comparatively uniform. After the influence of the Sahara disappears on the north the forest rises, and as it extends southward toward the equatorial line becomes vast, gloomy, and almost impenetrable.

Elevation and aspects of the Sudanese interior.

The reader is left with the easy resources of geography and the accounts recently published as the results of the travels of Stanley and the immortal Livingstone to make out the no longer difficult problem of the character of the country under consideration. We only pause in this connection to remark upon the generally rank vegetation of the equatorial belt. Than this nothing more prodigious may be found in the world. In these regions vast areas of country have been authentically described wherein the forests are so heavy, the foliage so rich, the trees so gigantic, that sunlight on the earth is an unknown fact the year around.

Vegetation of equatorial belt; Livingstone's description.

High above the ground in this region is held an endless and impenetrable panoply of leaves, on the top of which the burning rays of the tropical sun flash down only to break off by reflection into space. Livingstone and all others who have penetrated these regions agree in their descriptions of the appalling character of the landscape. "Here," says Livingstone, "the sun, though vertical, can not penetrate, excepting by sending down at midday thin pencils of rays into the gloom. The rain water stands for months in stagnant pools made by the feet of elephants. The climbing plants, from the size of a whipcord to that of a man-of-war's hawser, are so numerous that the ancient path is the only passage. When one of the giant trees falls across the road, it forms a wall breast-high to be climbed over, and the mass of tangled ropes brought down makes cutting a path round it a work of time which travelers never undertake."

These descriptions of the native condition of the central belt of Africa apply to the country on each side of the equator to the distance of several degrees; but they do not apply beyond the limits here indicated. To the north, as we have seen, the forests fall off with the descent of the country, and vegetation gradually disappears until that desert condition supervenes at which the world has stood aghast since the earliest epoch of civilization. Great, however, has been the popular misapprehension respecting the extent and universality of

Grading off of forests; mistakes about the Sahara.

the Sahara. It prevails neither across the continent from east to west, nor for an impenetrable distance from north to south. Nevertheless, the area is immense, amounting to more than three million five hundred and sixty thousand square miles—a space which may very nearly contain the United States before the addition of Alaska, or all Europe, exclusive of the Scandinavian peninsulas.

Climatic conditions favor the rankest vegetation.

On the south of the central belt, also, the heavy and impenetrable forests begin to decline, so that about the tenth degree south the country appears as a pastoral region of alternate glade and forest. On either side of the equator the climate also passes into the usual and necessary modifications. Under the equator, and for about ten degrees on either side, there is no great change of season. Alternate rains and sunshine prevail throughout the year, and the interminable forests of the plateau hold the waters, thus furnishing the antecedents of a vegetation which can be equaled on the whole globe only in the valley of the Amazon and in Malaysia. Above and below the twenty-degree belt the two seasons, wet and dry, make their appearance, and the conditions of the landscape begin to be changed.

European competition in valley of the Congo.

The recent rapid extension of European influences into the region under consideration has produced a contention among the civilized states for ascendency in the great valleys of the Congo, the Niger, the Zambesi, and also around the famous Nyanzas and lakes of the interior. Commercial considerations lie at the bottom of these movements. The result has been the construction of a great number of vast states and protectorates extending entirely across the continent, and as far south as the Tropic of Capricorn. We have already referred to the states north of the equatorial line. While the political arrangements just mentioned have not much to do with the ethnographical conditions of Central Africa, they are, nevertheless, of such importance as to justify a brief reference to them.

French and German possessions; Congo Free State.

On the west of the equatorial region the French, the Germans, and the Portuguese are in the ascendency. Immediately under the equator lies the large province of French Congo. This great state is on the right bank of the river Congo, or Livingstone, extending northward as far as 4° N. Above this lies adjacent to the coast the German province, having for its central populations the Cameroon and the Biafra nations. Next, on the south of French Congo, we come to the largest and most important of all the African principalities. This is the Congo Free State. It has on the Atlantic front only a short line of coast, at the confluence of the Congo with the sea. The principality, or state, lies on the left bank of that great river, and has the same for its western boundary through almost the whole extent from the fourth parallel north to the Atlantic. That parallel is the northern boundary through more than eleven degrees of longitude. On the east the thirtieth meridian is the boundary southward, by way of Albert Edward Nyanza, lake Tanganyika, and the Luapula river, to a short distance below 12° S. The southern boundary is constituted in part with the Lokinga mountains, and in part with the sixth parallel south, running westward to the mouth of the Congo. The area thus included is large enough for one of the greatest empires of the world!

Besides the Congo Free State we have

on the east, toward the Indian Ocean, Emin Pasha's Province; the English protectorate, including the British East Africa Company's territory; the great German protectorate, including the German East Africa Company's territory; the Portuguese coast, reaching from the river Rufuma southward to Gasaland; a great interior region still under the dominion of the native races, and lying on both sides of the Upper Zambesi; the German protectorate of the west coast; another great interior region held by the Muata Yamvo, the Lunda, the Bunda, and other powerful nations; and finally on the west central coast the German and Portuguese protectorates, including the old state of Angola. This view is a simple summary of those political and civilizing arrangements which, by the energies of the European races, have been thrown across the vast and thickly populated regions of Central Africa.

Protectorates of the Germans and the Portuguese.

Of the rivers and mountains of these regions we need not add to the comments accessible in geographies and other technical literature. A word, however, may be properly given respecting the vast interior fresh waters of the country before us. These are the great Nyanzas and lakes which, by their extent, variety, and beauty, have elicited the praise of all travelers and the interest of mankind.

Rivers and mountains; the Victoria Nyanza.

The first and greatest of these is that Victoria Nyanza which has an area of at least twenty-seven thousand square miles. The islands which it contains have an area of fully fourteen hundred square miles, being greater than that of our State of Rhode Island. The lake is nearly circular, and lies at a level of about four thousand feet above the sea. The shores round about, and the populations which inhabit them, are full of interest to all who would know the physical and human conditions prevailing under the equator of Eastern Africa.

CONGO VILLAGE OF MAKOB AU.—Drawn by Madame Paule Crampel, from a photograph.

Next after the Victoria we may mention the two other great Nyanzas of the

same region, but lying to the west. These are the Albert, of Emin Pasha's Province, and the Albert Edward, of the Congo Free State. All of these three are inland seas of the greatest importance. Such also in an equal sense is the vast lake called Tanganyika. This extends from about the third parallel of south latitude to the ninth, being considerably longer than our lake Michigan. The area is twelve thousand six hundred and fifty square miles, and the level above the sea two thousand seven hundred feet. The coast line is fully nine hundred miles in extent. Round about on all sides are highlands and mountains, some of which rise ten thousand feet above the lake level.

Albert and Albert Edward Nyanzas; Tanganyika.

This remarkable water is fed from every direction with running streams. It may be doubted whether there is a grander or more picturesque landscape, or series of landscapes, than may be seen around the shores of this lake. We need only remark that until the after part of our century Tanganyika was supposed to be the source, or one of the sources, of the Nile, at least many geographers so regarded it. But this notion was dispelled by the explorations of Livingstone, who demonstrated by actual travel and observation the true relations

Picturesqueness of the African lake landscape.

VICTORIA NYANZA.—SPEKE'S GULF AND UCHAMBI VILLAGE.

of the lake to the interior water systems of Africa.

In addition to those fresh-water bodies already mentioned, we may refer to lakes Moero and Bangweolo, the latter of which lies wholly within the native dominion of the Upper Zambesi, but north of the Lokinga mountains; and the former on the borders of that country and the Congo Free State. Both of these lakes have importance with respect to the singular geography of Central Africa, and with more especial regard to the future civilization of the interior of the continent.

Other lake waters; vastness and fertility of Africa.

It will thus be seen that Central Africa, under the dominion of the native races, and long ignorantly supposed to be only waste and uninhabitable country, is, in reality, one of the vastest and most fertile regions on the globe. This, indeed, is the great fact which impresses itself upon the mind of travelers. The resources of such a country lie open in exhaustless abundance. The wonder is that the civilized races, so eager to extend their adventures and expend their energies on remote parts of the globe a thousand times less promising than these African dominions, should not long since have turned those same energies to the exploration and development of the region before us.

ON THE SHORES OF TANGANYIKA.

Our wonder on this account is heightened by the fact that not nations, not peoples, but individuals, rather, have at last, by their almost unaided and unpatronized abilities and daring, entered and revealed the true character and infinite resources of Equatorial Africa. This work has been almost wholly accomplished within the memory of men

The Dark Continent revealed by individual enterprise.

TRAVELING IN CONGO.

still living. In the retrospect it seems amazing that a work such as that of Livingstone, second only in importance and daring to that of Columbus himself, should have been ignored and unsupported for years together by the greatest nations of Christendom. Stranger still, that in the midst of this neglect—while Great Britain, queen of all adventure by land and sea, was wasting her time in parliamentary wrangles, and in attempting under the lash of Dickens and the leadership of Forster to develop a system of public schools that might imitate, if they could not rival, those of America—a newspaper of our own country, not, indeed, with a view to promoting discovery, but as a simple matter of interest and sensational enterprise, should have sent forth a mere correspondent, one man against a continent, to find out and rescue the explorer of a world!

Many other like reflections arise upon us as we view from this point of general observation the wonders and resources of Central Africa. It is, however, with the races of this region that we are here to deal. We must take up, classify, and consider as well as we may the innumerable Nigritian populations which constitute the mass and chief interest of the Black family of mankind. Before doing so, however, a single additional observation remains to be made. This relates to the influence, or rather the want of influence, which the peoples under consideration have exercised on their environment.

Slight influence of African races on environment.

In preceding parts of the present work we have seen in many places the extent and variety of the modifications which the different races of men have effected in the physical conditions with which they have been surrounded. Such modifications are not seen, or seen only to a limited degree, in Central Africa. In no other part of the world, inhabited by such numerous nations, have the changes in the natural condition of the country been so slight as here.

The reasons for this fact are two in number. In the first place, the natural world here brings forth in the greatest abundance such foods and supplies as barbarian races under the equator may require. There is, therefore, less need that the Blacks of this vast region should exert themselves in compelling nature, by physical attacks upon her, to give up her resources. The other fact is ethnic—found in the races themselves. It is evident that the Black peoples of the Nigritian stock do not *choose* to exert themselves beyond the range of their purely natural wants. They do not discover artificial wants and then, in order to supply the same, turn upon nature and smite her in the hope of extorting the means of gratifying their desires.

Why the Blacks have not changed physical conditions.

Perhaps this ethnic disposition of the Blacks has been maintained, if not positively engendered, by the plentifulness and ease of nature. Perhaps this natural abundance of the outer world to the exclusion of artificial abundance has been, on the other hand, maintained by the ethnic disposition. The one force has coöperated with the other to preserve Central Africa in its original state, with fewer modifications than can be found elsewhere, and much fewer than are seen in any part of the world, with the possible exception of the interior of South America and some of the Pacific islands.

These observations of a general character on the correlations of man and nature in the Dark Continent might be greatly multiplied and enlarged. The

African races to be understood by investigation.

ALBERT NYANZA—Drawn by Grandsire, after Baker.

field is fruitful, and contains many elements of interest and instruction not only for the general reader, but for the most learned ethnologist. It should be remarked that it is in such inquiries as it is in the study of science, namely, here as there, all truth comes by observation, by the direct employment of the powers of the human mind in considering the facts and in deducing therefrom their laws and relations. But we forbear to press the inquiry further in this direction. Our space demands that we turn rather at this point to consider the Nigritian races themselves, and, as well as we may, to classify them on the lines of a true ethnology—a subject sufficiently complex and wonderful.

CHAPTER CLXXXV.—ETHNIC CLASSIFICATION.

THE Black race of Africa is distributed over the whole of the central and southern parts of the continent, with the exception of small districts about the cape. We may with considerable precision trace the northern line by which these peoples are bounded. It extends almost directly across the continent from the mouth of the river Senegal eastward to Cape Guardafui, at the eastern extremity of Somaliland. True, we find south of the line here established a few peoples such as the Gallas, the Somalis, certain of the Abyssinians and Nubians, who do not belong to the Nigritian or Ethiopic family. We also find north of the defining line certain African tribes who bear northward along the valley of the Niger almost to the twentieth parallel of north latitude. In Cape Colony, at the extreme south of the continent, we find peoples of non-Nigritian character. All the rest of the natives of the continent within the infinite boundaries are Nigritian, Ethiopians, Negroes; for these words are used in almost identically the same senses.

General view of the Nigritian dispersion.

There are, however, reasons for employing the term Nigritian as the proper designative. The term Ethiopic is derived from geographical nomenclature, and is hardly any longer applicable; while the term Negro is less extensive in its true signification than Nigritian.

The best classification of the Nigritian races seems to divide them into four general groups, or families, of nations. These groups, however, are determined as largely by geographical as by ethnological principles. The first is called the West Sudanese, including the peoples of Guinea. The emplacement is wholly on the Atlantic coast, from the Senegal almost to the equatorial line; but the countries held by this group of nations extend inland for a great distance. They occupy the greater part of Senegambia, Upper Guinea, the region between the Senegal and the Gambia, the Ivory coast, the Gold and the Slave coasts, the valleys of the Benué and Niger, the central region of the last named river, the city of Timbuctu, and the countries eastward to Baghirmi.

Four groups of the Nigritian family; West Sudanese.

The second family includes another vast area of territory, and an equally numerous array of tribes and nations. This family is called the Central Su-

Central and East Sudanese; South Nigritians.

danese. It extends over the upper valley of the Benué, over the countries of Tibesti, Bornu, Borgu, Northern Darfur, the region round about lake Chad, the district known as the Shari, Waday, and Eastern Darfur. The third group, called the East Sudanese, includes a part of the Shari, the remainder of Darfur, Kordofan, the upper valley of the White Nile, Welle, and the vast region around the Lualaba.

The fourth, or South African Nigritians, begin with Zululand, Natal, Kaffraria, the east coast from the river Juba to Delagoa bay, the region of lake Nyassa, the valleys, or basins, of the great Nyanzas and Tanganyika, and the western coast of the continent from the Damaraland northward to about the fifth parallel north.

These four groups include as their subdivisions no fewer than three hundred and thirteen distinct tribes, or nations, of which the first group has seventy-three, the second seventy-six, the third fifty-six, and the fourth one hundred and eight. These numbers and divisions tend to give the reader some notion of those vast populations which, in the aggregate, are estimated at about one hundred and fifty millions. No wonder, when we reflect upon the astounding volume of these populations and the physical and mental characteristics of the race, that the stronger nations, constructed by men of vigorous and unscrupulous blood, have pounced upon them and borne them by droves and shiploads into the horrors of an almost world-wide enslavement.

Subdivisions and aggregate African populations.

LANGONASSI SUDANESE—TYPES.—Drawn by Madame Paule Crampel, after Nebout and Brunache.

It is doubtful whether in this connection we should attempt to enumerate even the names of the principal of these more than three hundred African na-

Detailed scheme of tribes confusing to the reader.

tions. Will not the presentation of such a catalogue of tribal designatives, troubled in the pronunciation by an excess of labials and other but half-pronounceable combinations of letters, rather confuse than clear the understanding of the reader? Will not a sketch of the whole, drawn with rough hand in coarse delineation around the features and manners of these peoples, be more available for the purposes of general knowledge? Let us, however, in spite of these doubts, give the subclassification of the four principal divisions into which, as we have said, the Nigritian race as a whole is separable.

Of these subdivisions there are twenty-two recognized in the current ethnography. Of these twenty-two subgroups eight belong to the West Sudanese, five to the Central Sudanese, four to the East Sudanese, and five to the South African division. Of the West Sudanese we have, first of all, the Mandingo, or Mandingan, group of nations in Upper Guinea and Southern Senegambia. Of this group there are ten or twelve distinct tribes. Secondly we have the Woloff nations, in the Senegal-Gambian region, with their seven subdivisions into tribes. Thirdly may be enumerated the Felup tribes, beginning with the Felup proper and running through twelve tribes, occupying the country between Sierra Leone and Gambia. The fourth group of nations, very populous, is called the Liberian. The tribes composing it number seventeen, and belong, as the name implies, to the country of the coast from Sierra Leone to the Slave coast. The fifth class of tribes is the Ewe group, occupying the Gold and Slave coasts, and including about ten nations. The sixth cluster is the Ibo group, numbering also ten tribes, and having emplacement on the Benué and Lower Niger. The seventh group includes the single large nation of the Middle Niger and Timbuctu, and is called the Sonhray. The last of the West Sudanese is the Fulah group, numbering eight nations, and occupying Eastern Senegambia as far as the borders of Baghirmi.

Four groups and twenty-two subclasses of nations.

Of the five groups of nations composing the Central Sudanese, the first is called the Adamawa. This includes no fewer than sixteen tribes, occupying the upper valley of the Benué and spreading out eastward to the borders of Logo. The second group includes the twelve tribes of Bornu, Borgu, Tibesti, and Northern Darfur. The third is the Logon group, one of the most populous of the great African interior. There are fifteen nations belonging to this cluster and occupying Bornu, the Shari, and the region the streams which drop into lake Chad. The Baghirmi group is the fourth of the Central Sudanese nations. This also is a populous and powerful division, including fifteen tribes in the country of the Central Shari, West Runga, and Darbanda. The fifth group is equally populous, including about twenty tribes known by the generic name of Waday. These are so named from the province of Waday, but the nations so designated extend into Darfur.

Analysis of the Central Sudanese tribes.

The East Sudanese are least numerous of the great divisions. They are subdivided into four groups, or families, of which the Darbanda, with eleven tribes, is the first. These occupy the Northern Shari and Western Fertit. The second group of the family is known as the Fur nations, numbering seventeen, and occupying the greater part of Dar-

The East Sudanese and their subdivisions.

ter, Kordofan, and the country as far east as the White Nile. The third cluster is called the Nilotic group, very populous, including nearly thirty nations. These are gathered in the upper valley of the White Nile, extending as far as Gallaland and Uganda. The fourth group is called the Zandey, numbering two or three subdivisions of tribes inhabiting the Welle region and the country south as far as the Lualaba.

The remaining, or South African general family, has five subdivisions, of which the first is called the Zulu-Kaffir group. This is an important cluster of nations, numbering nine, occupying Zululand, Natal, and Kaffraria. The second band of nations is very populous, and is called the Central group. The tribes composing it number sixteen, and lie along the Orange river, extending into Transvaal and the country of the Middle Zambesi. The third group is called the Eastern, very strong and numerous, including sixteen nations. These lie along the coast of Eastern Africa, between the equator and Delagoa bay. The last, or Western group, is the most numerous and extensive of all the African families, numbering almost forty nations, and holding the country of the west coast between the Cameroon mountains and Demaraland, far into the interior.

The Zulu-Kaffir group and under tribes.

SUDANESE WARRIOR—TYPE.
Drawn by E. Ronjat, from a photograph.

The major division of the African races, in which we have not descended to the names of the individual tribes, or nations, may serve to give the reader a general idea of the distribution of the Central and South African populations. It is, perhaps, impossible to convey a notion of the facts here referred to in an interesting manner. Homer has put into hexameters and touched with the poetic spirit a catalogue of ships—a thing regarded as the marvel of human compo-

Subject too statistical for interest to the reader.

sition. Perhaps English prose does not permit the employment of the imaginative faculties in the delineation of such essentially naked facts.

As we have said, there are of the individual African nations lying between the border line of the Sahara on the north and the southern extremity of the continent more than three hun-

TOUMANE TYPE.
Drawn by Riou, from a photograph.

dred, the names of which are preserved for the curious inquirer. They present an aggregate of fully a hundred and fifty millions of the human race, and yet such are the slight distinctions and departures from a common type of life that all these may be described within as small a space, perhaps, as we should give to the mixed and diverse peoples of Borneo!

This fact leads us to consider for a moment a more general principle running through the ethnic history of mankind. This is that unity of race exists at the bottom and the top of our species. In the bottom, that is, in the barbaric or absolutely savage state, we find that al-

Unity of mankind at the bottom and the top.

KAFFIRS—SOUTH AFRICAN TYPES.

most infinite tribal division and subdivision which we have noted among the American Mongoloids, and again note with greater wonder among the peoples of Central and Southern Africa. But notwithstanding this tribal division, belonging, as it does, to the lowest grade of human development, we find in such

ZULU KAFFIRS—SOUTH AFRICAN TYPES.

a state a sameness of the race considered as a whole. Slight differences, geographical location, and mere name are the facts on which the tribal divisions are based. The essential unity of the barbarians is the fact which impresses itself upon the inquirer. It is the unity

of the nebula, parted into flecks and patches, but having essential continuity of substance and kind.

After this stage we come to the evolutionary epoch, in which ethnic differences appear strongly as the ground of classification. How great, for instance, was the difference between the Greeks and the Persians! Aye, more; how greater, we might say, was the difference between the Attic and the Dorian Greeks! In such stages of human history the social evolution, as well as the political, is strongly operative. Men under such influences become strongly localized and patriotic. They take pride in those features of their tribal and national life which distinguish them from others. They cling with the utmost tenacity to an accent, and go to war for a feather!

An intermediate stage of great differences.

Beyond this stage of strong, social, and political differentiation lies the broad open domain of nationality, in which peoples again achieve unity. This, however, is the unity of civilization, of commerce, of law, of intermarriage, and finally of internationality. Examples of the kind of ethnic unity here referred to may be found in any of the great nations of to-day. A few strong and accurate strokes, guided by true information, suffice to delineate the character of the whole French people, for the French have attained unity—the unity of society, of custom, of feature, of constitution.

Peoples become unified under nationality.

In like manner our more than sixty-five millions of Americans are rapidly becoming one under a new type which belongs to the central band of this continent. This type has been formed by the easy and regular intercommunication of many peoples, by commingling of many bloods. Great Britain was aforetime, ethnically considered, Celt and Saxon, Dane and Norman; finally English. With a fine and imaginative touch, Tennyson might well say—

Americans and British civilize and unify.

> "Saxons and Normans and Danes are we;"

but his poetic insight led him in his very next verse to discover the easy unity of all, even in welcoming a Scandinavian princess to the crown.

These comments rise naturally from the contemplation of the peculiar ethnic condition of the Africans. They are at once the most diverse and the most same of any race in the world. They are the most diverse in their local and tribal divisions; almost every spot has its headman and its cluster of local savages around him. They are the most same because of the community of ethnic features prevailing through the whole extent. This holds true to such a remarkable degree that the traveler, notebook in hand, advancing through that wellnigh infinite forest region—almost as vast as the whole United States—which Stanley has delineated in his great map of the forest region of Africa, may be justified in saying of the vast aggregated mass of populations through which he makes his way, "Know one, know all."

Africans most diverse and most same of all races.

We must not, however, suppose that there are no noticeable distinctions among the tribes of Central Africa. The Negro has at least *begun* his differentiation into individuality of both person and tribe. All that may be alleged is that his departures in this direction and in that are so slight as to give but small indications of those strong marks, lines, features, dispositions, and institutions upon which the classification of the enlightened races is so easily effected.

The differences among the various

peoples, as it respects the stages and measures of their departure the one from the other, may be easily illustrated by references to the natural history of man and the lower animals. It is the highest members of our race who are most completely individualized. It is the lowest members who are least discriminated the one from the other by individual traits. This is true among the races as well as among the component parts of a given race. Races as well as men become individualized with their progress toward the civilized estate.

Race differences illustrated from natural history of animals.

All have observed how this law holds among the lower animals. Sheep are sheep, with few discriminations. One may be distinguished from the other, but it requires close observation to discover the marks of difference. Only sex and a few other of the more emphatic animal features reveal the differences among the members of a given flock. In the dog tribe differentiation has already begun. The countenance begins to be developed as well as the body. The head shows individual characteristics. Among the simians these tendencies are still more distinct. Finally, in chimpanzeehood we discover almost human differences in face and form and manner. In the lowest races of men there is still a vast community of features running through all. But in men the marks of individuality are much more plentifully distributed, much more easily noted, than in the high grades of merely animal beings.

Individual differentiation increases with development.

The Negroes occupy this plane. All observers must have been impressed with the prevailing community of form and feature, disposition and character, among them. The traits of sameness are so persistent and universal that, even in the case of acquaintances, we are often in doubt whether the given person in Black is himself or another. If this be true in our own country, where for seven generations the Blacks and their descendants have been exposed to the play of civilization, how much more may we be certain of its truth in the wilds of Africa.

Community of form and feature among Africans.

Before proceeding to sketch the leading characteristics of the African races, it is proper to note a few other conditions relative to their classification. One of these has respect to the sense of certain ethnic names which are still employed to designate large groups of the Nigritian peoples. One such name of great importance is Hottentot. This was originally a generic term applied by European explorers to the peoples of South Africa. The races of that part of the continent designated themselves by such names as Khoi-khoin, Quaequae, and the like, all of which signify—in the common manner of barbarians—"men," or, more properly, "men of men," or "first of men." But the foreign adventurers from civilized states called the South African Blacks Hottentots, applying to them many corruptions of the same term, such as Hotnots, Ottentots, Hodmandods, etc.

Signification of ethnic names; the Hottentots.

For a long time the race so named was supposed to be distinct in race-origin and character from the peoples of Central Africa, now designated as Nigritians. Some ethnologists have claimed that the Hottentots represent the oldest development of all the Black Africans—a supposition which would lead to the belief that the numerous and powerful peoples of the Sudan are the descendants of the South African stock.

Affinities of the race; Hottentot complexion.

Such conclusion would seem not to be warranted by the facts. On the contrary, we may accept it as true that the Hottentots are the descendants of original tribes that made their way into South Africa from the region of the Great Nyanzas. They are Negroids pure and simple. Indeed, they present many of the strongest characteristics of the race. Contrary to common opinion, however, they are not by any means the blackest of the black. Their complexion is hardly darker than a mahogany brown, and in a few other particulars there is an approximation to non-Nigritian races.

HOTTENTOT TYPES.—From *Naturkunde.*

Doubtlessly the slight departure of the Hottentots in ethnic character from the peoples of the Sudan may be traced to the changes which they have undergone from foreign touch. There has been an impact of many peoples upon the Hottentot borders. They have suffered by enforced migration, and those who have remained in their native seats have been largely infected by the manners and customs of other races. The emplacement of Hottentot-land, below the twentieth parallel of south latitude, and reaching down almost to the extreme of the continent, has favored the processes of change here referred to, and has made the Hottentots, as they are found to-day, quite another people from what they were in their original state.

Effects of foreign touch on the people.

Another race which has in like manner been modified by foreign influence is the Kaffirs. These belong to Kaffraria Proper, Natal, Zululand, the Transvaal, the Orange Free State, etc. The name Kaffir used in this ethnical sense is of larger significance than that of Hottentot, Bechuan, Congo, Bunda, or any other of the regions below the

The Kaffirs also modified; the Bantu and Fulah nations.

equatorial line. The term Kaffir should properly be enlarged into a generic sense, covering as its species all the races just referred to by name and many others of Southwestern Africa. Kaffir, as a designative, is collateral with Fulah, Bantu, and the like, both of which words express genera of the Central African and South African races. Of the Kaffirs, it may be said that all races so designated are the descendants and remotest dispersion of the Bantu nations occupying the region of the Great Nyanzas. The term Sudan, or Sudanese, is still wider than Fulah, Kaffir, Bantu, and the like. The first may properly be employed to designate all the Central African races between the Atlantic coast and the upper tributaries of the White Nile.

We here refer to the Kaffirs only for purposes of proper classification. They are a subvariety of the universal Nigritian family, collateral with the Bantu and the Fulah. Nearly all the peoples so designated, that is, all who bear the Kaffir name, have been largely modified by the coming of foreigners to the west coast, their settlement there, and their influence over the natives. The effects of the foreign contact are plainly discoverable in the ethnic result. Not only the Hottentots, but other subspecies of Kaffirs as well, show in their present physical and mental constitution the results of race-touch from abroad.

MAN, WOMAN, AND GIRL OF NAMAQUA—TYPES.—From *Naturkunde.*

This influence has been augmented by the forces of environment. Throughout Kaffraria we are coming to temperate conditions of climate. The Tropic of Capricorn crosses the midst. It were hardly correct to define that part of the continent below the tropic as belonging to the temperate zone, for the conditions of earth and air are everywhere modified by the surrounding sea. None the less temperate conditions here appear, and man, in common with all the animals and plants, at least *begins* to take the characteristics which he bears in the moderated regions of the globe.

The Kaffir character modified also by climatic conditions.

The generic term Bantu, applied to the African races of the Nyanzan region and the east central coast, is not so well established as the names Kaffir, Fulah, etc. Such term, however, is desirable to represent the genus of which the races inhabiting the countries around and below the Nyanzas are the specific developments. These races differ not greatly from the Kaffirs and the Hottentots, but are clearly intermediate between them and the Sudanese. The Bantu tribes are many and important, but we need not here descend to particulars. Most of the peoples in question lie within the great curve of the North Congo; to these Stanley has given the varying names of Aruwimi, Luhali, Ituri, etc.

Indefiniteness of the Bantu; place of the tribes.

Besides the generic terms which we have here presented, the explorer just referred to has given us others which should probably be regarded as covering multitudes of specific tribes. One of the largest of these names is Mabodè, which is assigned in a general way to the nations on the north or right bank of the Upper Congo, having their central seats about the intersection of parallel 2° N. with the 28th meridian. It is not clear in how large a sense the discoverer intends the ethnic term Mabodè to be used; and the same may be said of the races that he classified as the Ababua, lying immediately west of the Mabodè.

Stanley names the Mabodè family.

TYPES FROM THE NIGER—SLAVES OF NIKALE-CIREA.
Drawn by Tofani, after a sketch of G. Vuillier.

In like manner we have the tribes summarized under the name of Momvu, belonging to the same belt of territory, but further east. In the Nyanza

The Momvu and others; impossibility of a general scheme.

region Stanley evidently indicates the larger groups of nations as distinguished from individual tribes by such ethnic terms as Ankori, Ruanda, Karagwe, Toro, etc. It has not, however, been the part of this great traveler specifically to study the peoples of the Congo basin, and to classify them in superior and inferior groups. Nor did the explorations of Livingstone, much narrower in compass, afford opportunity for large investigations into race characteristics.

It is impossible, as we believe, at the present time to work out a scheme of classification for the Central African races which should present them in an orderly sequence of development. In these regions there have been many wars and migrations; much jostling of the barbarian populations from side to side; constant intermixture of tribal blood, with a consequent uniform or only slightly varying expression in race characteristics. The race, as well as the country, is the vast unexplored. It is, therefore, sufficient that we note the general character of these African nations as to their relations and affinities, the one with the other, and then proceed to discuss their ethnic features as those features have been determined by the observations of travelers and scholars.

CHAPTER CLXXXVI.—SOCIAL INSTITUTIONS AND LANGUAGES.

THE domestic and social estate of the Nigritian races is of the lowest order. In the course of our excursions among the aboriginal tribes of the world, we have found many that were but slightly lifted above the merely animal state as it respects the sentiments and usages of that sexual union upon which the organization of society and the perpetuity of the race depend. Among all such the Africans are easily on the lowest plane. Their social evolution has proceeded only by instinct—scarcely in any measure by reason—and it may not be wondered at that the resulting facts in the populations of the Dark Continent are the worst and most immoral forms of human life.

African society has not risen above instinct.

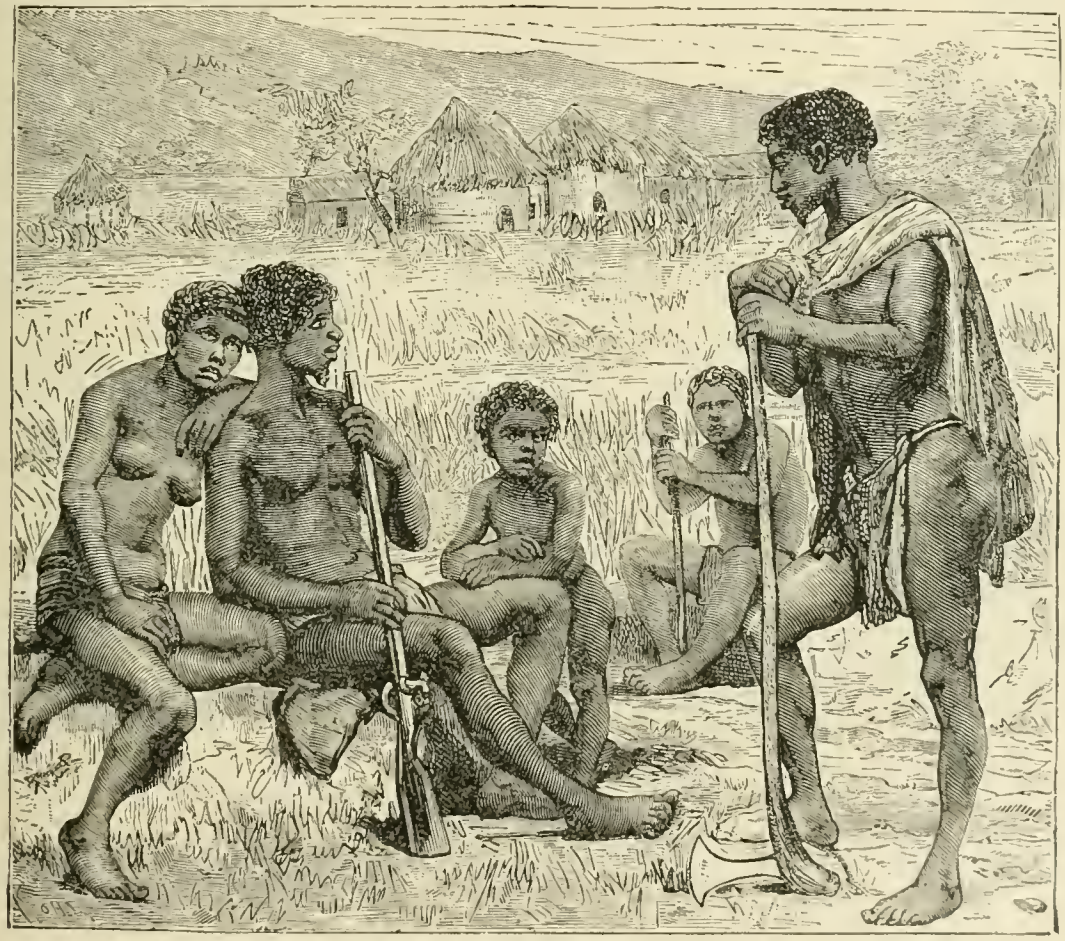
Without doubt the social and domestic usages of a people, or peoples, are correlated with their general intellectual progress and with their physical condition. All parts of the human movement hold together, but in the various races the movement is irregular and unequal. Some elements of progress and refining tendency forerun the others; some lag behind. It is here that purely ethnic considerations come in to determine the relative place which the different parts of human advancement will occupy in the general scheme.

Correlations of social and domestic usages.

In the case of the African races there is no doubt that the social evolution is the most backward fact in their whole development. It were not far from correct to say that marriage, as an institution, does not exist among them. They seem to be unconscious of the importance, much less of the necessity, of a regular and well-ordered method of joining the sexes for the construction of the family and the multiplication of the

Social law undeveloped among the Africans.

kind. Little importance is attached by them to any system of uniformity and constancy in fixing the marital relations. Out of the nature of the case the African family exists; but it is no more than an aggregate of products thrown together without distinctness of purpose or moral-



FAMILY OF CENTRAL AFRICA.—HUNTERS, WOMAN, AND CHILDREN OF AMBUELA.—Drawn by Maillard, from a photograph.

ity of outline. Nature in this particular is the governing force. In so far as nature produces a family, to that extent the African social system has a foundation, but no further.

Throughout all Nigritia very little attention is paid to the fact of marriage. The sexual estate is entered with hardly a show of those formalities, sentiments, and customs wherewith nearly all the races of mankind have instinctively and religiously surrounded the beginnings of the union of the man and the woman in domesticity. Not only is the fact of marriage little celebrated, little observed by others than the parties themselves,

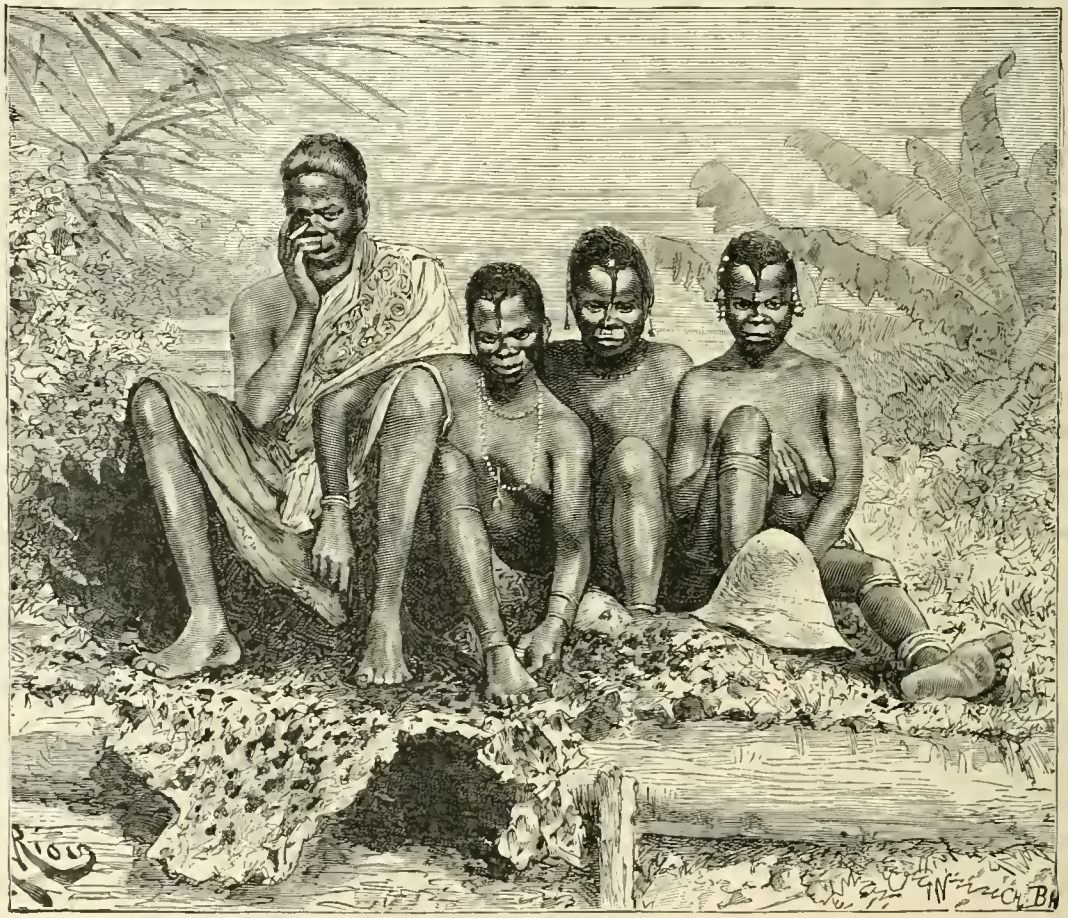
Indifference to marriage and domestic bonds.

but its maintenance, its perpetuity, is in like manner held of little account. In no other race is the fidelity of the man to the woman, or of her to him, so little regarded as among the Africans. It seems impossible for them to realize the profound immorality and shocking consequences that must follow upon the unfaithfulness and constant violation of the bottom law in their marriages. It

might almost be said that the African, whether man or woman, goes his own way as it respects the law of sex and his relations to society.

This profound obliquity of the Nigritian peoples follows them, as a race, into all parts of the world and into nearly all conditions. It would seem that domestic infidelity is a characteristic of the whole race, from which only a few of the nobler individuals have been able to escape. It would be supposed, in the court of right reason, that incalculable unhappiness would follow in the train; but this deduction is incorrect. Although the results of African marriage are nearly as irregular and illegitimate as if the law of promiscuity held among them, the tribes where such principle prevails seem hardly to feel the results of their moral flaw, or even the inconvenience that comes of an ever-broken family tie. If we judge by the outward manifestation, no people could be called happier than the Africans. So content are they with their estate that they rejoice in the fact of life, and in its unlicensed activities, to a degree that could hardly be paralleled among any other peoples.

Social immorality follows the race abroad.



POLYGAMIST DJOUMBA AND HIS WIVES—TYPES.—Drawn by Riou, from a photograph.

It might be supposed that the natural instincts of the barbarian races could be pleaded as the cause and apology of the wholesale domestic immorality of the Blacks. This, however, would seem not

Polygamy does not assuage the sexual license.

to be the case. The Nigritians of almost the whole central belt of Africa, and to the southern limits of the race, allow to themselves the freedom of polygamy. There are hardly any monogamous tribes. As a general fact, polygamous peoples are highly virtuous within the lines of multiple marriage. They are more so than the monogamous nations, each judged by its own standard. This would show that polygamy is a sort of vent and legitimation of natural instincts which would otherwise overstep the barriers of the monogamous union; but among the Africans polygamy does not seem to act as a palliative on the natural desires. The universal irregularity and corruption of the domestic and family life seem to proceed from negative, rather than positive, conditions; that is, from a want of the sense of the importance and morality of the single union faithfully observed, rather than from positive infidelity and the criminal intent.

American Negroes under dominion of old race impulses.

In the United States of America, having, perhaps, an aggregate of between five and six millions of Blacks and mulattoes, the inquirer must still be struck—notwithstanding the impact of civilization and the whole force of a strongly monogamous people—with the almost universal depravity of the marital and social estate of the African population. The maintenance of virtue in that estate among the Negroes seems well-nigh impossible. They break it and ignore it as though it were not. Nor can any exhortation or force of law bring them into concurrence with the established morality and with the usages based thereon.

It were shocking to contemplate the unknown percentage of illegitimacy among the Blacks, or to reckon the number of separations of the men and women. These separations can hardly be called divorces, for the Africans do not consider such formalities necessary.

Shocking disregard of family ties by the Blacks.

One inquirer of reputable rank has declared that it is a rare circumstance to find a Negro couple, whether legally married or not, who remain faithful to each other beyond a few weeks' time. It would appear that not even the sanctions of religion, to which the Negroes in our country more than almost any other people in the world constantly appeal, are sufficient to ratify and make permanently binding the marriage bond among them.

Tucker's comments on sexual immorality of the Negroes.

As late as 1883, at a congress of the American Churches, Dr. Tucker, just referred to, described with sorrow and to the amazement of his hearers, the universal laxity and indifference of the American Africans. He declared that throughout the South and almost everywhere the Negroes are wont to go from their religious meetings directly into social vice and theft. He declared that not even the preachers and missionaries of this people could be restrained from the grossest immoralities, involving the breaking of the marriage tie, open concubinage, and every kind of sexual and social license. At the same time the speaker declared that the Negroes are absolutely sincere in their religion, the law of right living and of virtue not having entered as yet into their consciousness.

Failure of the race to feel the force of social laws.

If such vices are in the green tree, what shall we expect in the dry? If the American Negroes still follow the blind instincts of nature, and remain unable even *to understand* the higher laws of virtue and fidelity, involving the sacred-

ness of the sexual relation and the integrity of the family, what shall we say of the multiplied millions of wild Nigritians in their native forests and jungles? Travelers and missionaries and scholars have borne a common testimony as to the social condition of the Black races, and of their unconsciousness of their own low estate. They go on uniting and disuniting, multiplying their kind, taking in multiple marriage, and following natural law rather than reason and the principles of the higher humanity. It is certainly true that in Africa much more than a hundred million of the human race are under the dominion of animal instincts, little curbed or modified by those rules and principles of conduct which are necessary to the formation of all progressive and moral communities of men.

Attempted classification of African languages.

We have seen the vast multiplicity of the African tribes. Each of these has its language. Entering the continent on either side, we find ourselves not only in a forest, a jungle impenetrable to human vision, but also in a wilderness of human speech. The African languages have almost defied classification and treatment. Scholars have reduced the infinite variety of tongues prevailing in the continent to five general groups, of which the first two belong to, or rather proceed from, those Semitic and Hamitic peoples whom we

VILLAGE OF OUA-NYIKA, GALLALAND.—Drawn by A. de Bar, from a photograph.

have already considered. The reader will readily recall the Semitic group of Eastern Africa, prevailing in those countries which look over into Arabia. He will also remember the Hamitic group, beginning with the ancient Egyptian and reaching down to the Berber tongues of the present day.

The remaining three general stocks of languages are real African. The first of these includes the widely extended Nigritian languages spoken by the peoples of the equatorial belt from the Atlantic coast to Abyssinia and Gallaland on the east. The second group is the Kaffir, or Bantu, family. Perhaps we should subdivide this family into Kaffir proper and Bantu. The third is the Hottentot, or Bushman, group of the extreme south. Each of the three general divisions is made up of a great number of subordinate dialects, many of which differ the one from the other by only such slight variations, as we have remarked among nearly all the tribes of cognate barbarians.

Few, if any, of the languages under consideration have been investigated so fully as to warrant us in describing their character. Vocally, all of them are characterized by the multiplicity of labial, or lip, elements which they contain. It seems that African language is developed at its two extremes, namely, the labial and the guttural seat of utterance. The intermediate, or dental, sphere upon which the Aryan and Semitic languages so much depend, has had but small evolution among the Blacks.

Peculiarities of Nigritian speech referable to vocal organs.

It is hardly to be doubted that this peculiarity of African speech is to be traced to the formation of the vocal organs common to nearly all the race. Such is the large departure of the African mouth and lips and throat from the common human type that the product of these organs is much varied from the corresponding facts in Indo-European speech. There is in the vocal apparatus of the Black a great want of flexibility, denoted in the comparatively small range of sounds which the Nigritians are able to produce. At the same time there is, within the narrow limit of utterance, a large measure of vocality and harmony. The African languages are nearly all melodious to a degree, and are uttered with a freedom and ease which foretoken eloquence and song.

Only a few comments with regard to these tongues will here be presented. In the first place, it has been conjectured that a likeness exists between the Hottentot dialects of South Africa and the ancient Hamitic of Egypt. If this be true, it must be accounted for by the nearness of both languages to a common original rather than by intercourse of the South Africans with the ancient Hamites, or by derivation of the one from the other. Perhaps, however, the alleged analogy of Hottentot and Bushman to ancient Egyptian is only fanciful, having no place in fact.

Supposed similarity of Hottentot to ancient Hamitic.

The principal subdivisions of the Kaffir languages are the Zulu, Bechuana, Mpongwe, and a few others. All of these are dialectically related to the original stock running out of Kaffraria, just as that branch itself is cognate with Hottentot and Bantu.

Of the Sudanese languages at least seven great groups have been gathered out and classified. These are the Mandingan tongues, the Bornu languages, the Haussa, the Grabo, the Vei, the Yoruban, and the Fulah. All of these are ultimately related to a single original form of speech, and are evidently but

Groups of Sudanese; Nigritian speech agglutinative.

varieties thereof. Each of the seven subgroups referred to parts in its turn into a multitude of dialects spoken by the numerous tribes of the vast equatorial region.

The linguistic evolution of the African races has not in any case gone beyond the agglutinative stage. Within these limits the Nigritian languages may be said to be highly developed. If the social evolution has lagged, the linguistic evolution has gone forward toward the civilized forms of speech. Of all the African languages, perhaps those of the Bantu group are best developed, both in phonetic variety and melodiousness of utterance.

FULAH HOUSES AND TYPES.—Drawn by E. Ronjat, from a photograph.

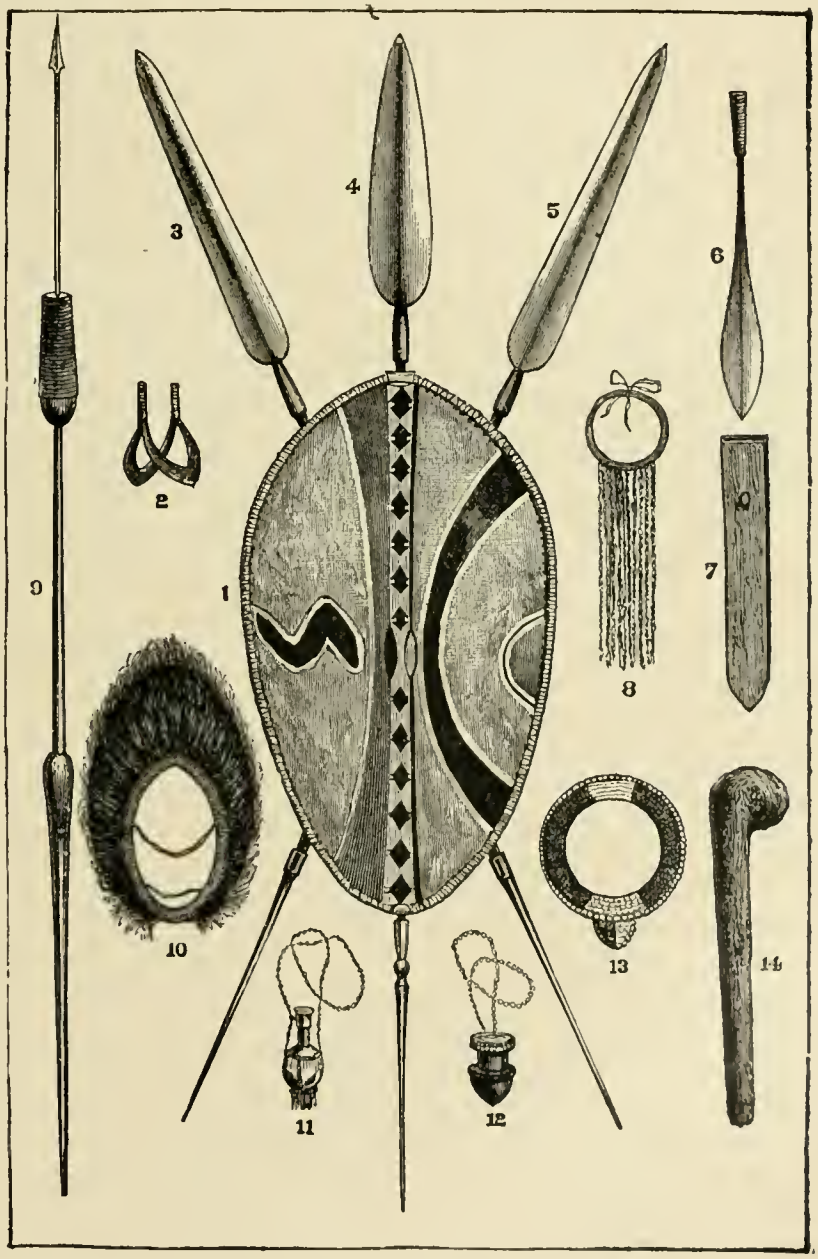
The Bantu languages; invasion of foreign elements.

It is believed that the Bantu is the latest development of all the Nigritian forms of speech. Nor does the geographical position of the nations so named stand against such a conclusion. It has been found that many forms of speech prevailing among the Bantu peoples are of later development than any corresponding facts in the tongues of the Central Africans. From this it would appear that the attempted derivation of the latter from the former contradicts the plainest principles of linguistic inquiry.

All around the vast limiting lines of Nigritia the stronger races, bearing their more highly developed forms of speech, have pressed, and still are pressing. There have thus been affected along the boundaries of the races under consideration modifications of the native languages. The invasion of foreign speech has been from every quarter of the compass, but such is the immeasurable area occupied by the native languages that no perceptible change has been wrought in

their general character. As far as Islam has been able to penetrate, thus far Arabic has been borne. As far as Christianity has entered, thus far the European tongues have been thrust into the border lands of Nigritia. But these influences have not been sufficient to prevail to any appreciable degree over the aboriginal tongues of the central continent.

In no part of native Africa has the literary stage of development been reached. The tribes have their superstitions and, within narrow limits, their traditions; but no native genius has arisen among the millions to work such materials into the forms of literature. The highest attainments yet reached are crude proverbs and simple folklore, extending to tribal ballads, wholly inartistic, except as to the melodious —though simple— manner in which they are sung or recited.



WEAPONS AND IMPLEMENTS OF EAST AFRICAN MASSAI.

1, shield; 2, bracelet of horn; 3 and 5, lances of Northern Massai; 4, lance of Southern Massai; 6, saber, or scimiter; 7, leathern scabbard; 8, collar; 9, weapon of Andorobdo for elephant hunting; 10, war head-dress with ostrich plumes; 11, ivory snuff box; 12, tobacco box of horn; 13, pearl collar; 14, club.

We thus have the astonishing spectacle of a race of human beings, far more populous than the whole English-speaking family of nations, without a single literary production or even concept! If we adopt the seemingly necessary hypothesis that the Blacks are the oldest division of mankind, the unproductiveness of their intelligence, the narrow

limits of their attainment in the world of thought, must heighten the astonishment with which we view this almost limitless mass of human beings spread in blackness and night along the horizon of Africa. Whether this mass may be resolved, individualized, enlightened by the influences of European and American civilization remains to be seen.

CHAPTER CLXXXVII.—ARTS, GOVERNMENT, CHARACTERISTICS.

THE same want of productive power is seen in the arts, industries, and weapons of the Black races. Their productive ability in these particulars has hardly been more conspicuous than their uncreativeness in letters. If we should use the word art in its higher sense we might, with little abatement of exact truth, say that not one single work of art has been produced by the Nigritians in their own country. In America the race has, in a few instances, exhibited the artistic sense. The sculptress, Edmonia Lewis, has demonstrated in her statue of Cleopatra, not only the dormant sense of art, but the ability to give to that sense its visible embodiment. A few other examples of like character can be cited, but the African Blacks know it not. In their own land they live, according to our information, within strictly material limitations, and their industries show most clearly the absence of ideal faculties.

Absence of art among the Black races.

In architecture the Black race, so far as we know, has achieved nothing. Their houses, villages, and towns are of such simple and barbarous structure as to demonstrate the absence of the building faculty. We may allow, in this particular, for the usual indifference of all tropical races, that is, of all *existing* races in the tropical regions of the earth, to architectural structure. In such situations the natural stimulus to great building is wanting; but over and beyond the failure of nature to supply the motive of building, the Nigritians seem to have added an ethnic inaptitude for all kinds of structure.

Africans without building ability; villages.

We are not to suppose that these peoples do not gather into villages and towns, or that they do not possess certain kinds of barbaric wealth. We speak only of the absence of architecture and the manifest present inability of the race to produce it. Of huts and bungalow-like lodges they have an abundance, but the symptoms of an architectural display and evolution are not in them.

The African towns along the Congo reach in some instances for half a mile or more up and down the river banks. The like fact may be witnessed in the country of the Nyanzas. In such towns the rude resources of the native nations are gathered. Many articles are there found which are in the request of commerce. Here may be found the most plentiful supply of ivory that the world can furnish. It is said that African villages in some parts of the equatorial regions have hardly a house in which the rude vessels of the inhabitants are

Character of Congo towns; abundance of ivory.

TOWN OF CENTRAL AFRICA (KIWANDA).—Drawn by Riou, after a sketch of Treich-Laplene.

not made of ivory. The aggregate of this material, second only in its value to the precious metals, is beyond estimate, and the astonishing fact is that the commerce therein, under the auspices of foreign merchants, has hardly well begun![1]

Small knowledge of metallurgy; other industries.

A few of the Nigritian races have a knowledge of the simpler forms of metallurgy. They are able to handle native copper and iron, and possibly to extract them from their ores. The metals thus obtained are wrought into barbarian weapons and implements; but the work done of this kind is invariably primitive and rude. Of the domestic arts known to the native Africans, spinning, weaving, and pottery are the principal. In none of these departments of industry, however, have the people attained to excellence. The principal means of subsistence are gathered everywhere from the chase, from fishing, and from the simpler kinds of agriculture. The elephant hunt is the heroic sport of all the nations in whose borders that royal beast is found. The better tribes have considerable flocks of goats and sheep, and nearer to the coasts, herds of cattle. This limited range of the most common articles of food and wear embraces nearly all that the African race has been able to discover or employ.

The government is tribal, or at best, monarchical. All the smaller peoples are under the control of a headman, or chieftain, to whom they yield a ready obedience. The larger nations have kings, who are the chiefs of chiefs, and rule over them as the latter do over their separate tribes.

Native government a barbaric monarchy.

The native governmental institutions of Central and Southern Africa have in no case proceeded as far as the constitutional and legal stage. In Guinea the kingship is as well developed as in any part of the continent. The rule of the Negro monarch is not only absolute, but capricious. The Black kings do not feel, to any appreciable degree, those restraints of custom and precedent which generally throw wholesome reins around the neck of barbarian and Oriental autocracy. It is one of the common customs in the African interior for the monarch to exhibit his power to strangers by abasing, abusing, and even destroying his own subjects—this in order to demonstrate the absoluteness of his authority!

Custom has not become law; motives of war.

It were vain to attempt to create out of nothing such civil and political institutions for the Africans as they have not produced for themselves. Their monarchies are so simple and rudimentary that they may be described in a few clauses such as might well define the character of a large chieftainship among gross barbarians. It would appear that even custom has shown but little ten-

[1] No stronger evidence of the ignorant domination of politics and parties over the destinies of a really great people can be furnished in all history than in the utter failure of the United States to obtain for America some small share in the immense trade that opens for the future in Central Africa. Thither nearly all the progressive states of Christendom, except only ourselves, have turned; but what interest has America shown in the valley of the Congo? She has ignorantly given up to other nations the vast possibilities of African commerce, and this she has done because those who have obtained for themselves and their following the civil control of the United States, have been too ignorant to know that the Congo valley below the great falls is wellnigh as extensive and altogether as fertile as the valley of the Mississippi from the confluence of the Missouri to the Gulf of Mexico! In all this America has been able to see nothing, because her alleged statesmen have been of the same intellectual compass and temper as the parties by which they have been raised to a station which they were never fitted to occupy.

dency among these peoples to crystallize into law. As for constitutions proper, they belong only to nations that have literature and literary institutions.

The African kings have the rights of peace and war, and generally of life and death over their subjects. There is a strong disposition among the Nigritian tribes in all parts of the continent occupied by them to go to war, and to indulge in such rapine and conquest as the condition of the opposing nations will permit. The motives of war are plunder, slave catching, and revenge. In some cases the cause rises to the level of a redress of grievances. Warfare and its accompanying methods in the interior of Africa bring us into contact with some of the most important usages of the race, and these we may here consider.

Africans set the example of slavery.

One such usage is slavery. It might almost be said that the African nations have no just cause of complaint against those foreign peoples who have visited their shores for the purpose of capturing and enslaving the inhabitants. The natives have themselves not only set the example, but also followed the custom immemorially of enslaving one another. There is, perhaps, no single fact more general throughout Central and Southern Africa than slavery. It is one of the industrial and social moods of the Nigritians. For it they offer no excuse. In respect to it they seem to

INTERIOR OF HOUSE AT SITAFA.—Drawn by Riou, after a sketch of Treich-Laplene.

have no compunction. In practicing it they betray the same unconscious immorality which we have seen and deplored with respect to their domestic and social relations.

Philosophy of slave catching; sale to foreigners.

To the native Africans it seems natural that the strong should reduce the weak to slavery. They do this for such poor advantage as may be gained by barbarian servitude. In the greater part of the country it has been found that the local slavery is not so profitable as the foreign. Hence the natives have fallen readily into the custom of capturing and driving forth their enemies into the nets and snares of the foreign slave trader. In a vast majority of instances the slave gatherer uses the natives against the natives in the abominable work of catching and herding his human chattels for the markets of the other continents. When the native tribesmen do not discover an enemy to be captured, they fall upon the weaker of their own kind, and them they catch and sell without regret or touch of conscience.

Prevalence of cannibalism in Africa.

Another motive of the domestic wars constantly prevailing among the Africans is the man-eating instinct. Cannibalism is a common practice through the greater part of the interior of Africa. As a rule, it is practiced upon the bodies of slain enemies. In exceptional cases men of a given tribe take their own kind and slay and eat. Nor may the apology of want be pleaded for this most abominable of human customs. In a country such as Africa, bringing forth all manner of products from the earth, supplying all kinds of animals from forest and jungle, and all manner of fishes from the rivers, want can be asserted only as the incident and result of inactivity and utter indolence on the part of the people. It is, therefore, a preference of savage appetite for man-food, rather than any necessity of the situation or compulsion of the starving stomach, that leads to the atrocity of cannibalism.

Man-eating does not revolt the native sense.

In the practice of man-eating the Africans reveal again the astonishing obliquity of their moral natures. Not only do they fail to appreciate the horror of such an abomination among themselves, but they are unable to perceive the shock which the custom must necessarily produce upon men of other races. It is a common circumstance for the African chieftain to offer his guest, whatever may be his race or nationality, the most choice of all dainties, the man-dish. It is brought on with glee, and set steaming under the very nostrils of the philanthropist and the missionary! Those who serve in such a case do it with a horrid relish and good-fellowship which might well excuse the disposition of travelers to rise upon and destroy their entertainers in sheer vengeance for their savage custom.

Character of Dahomey; expectation disappointed.

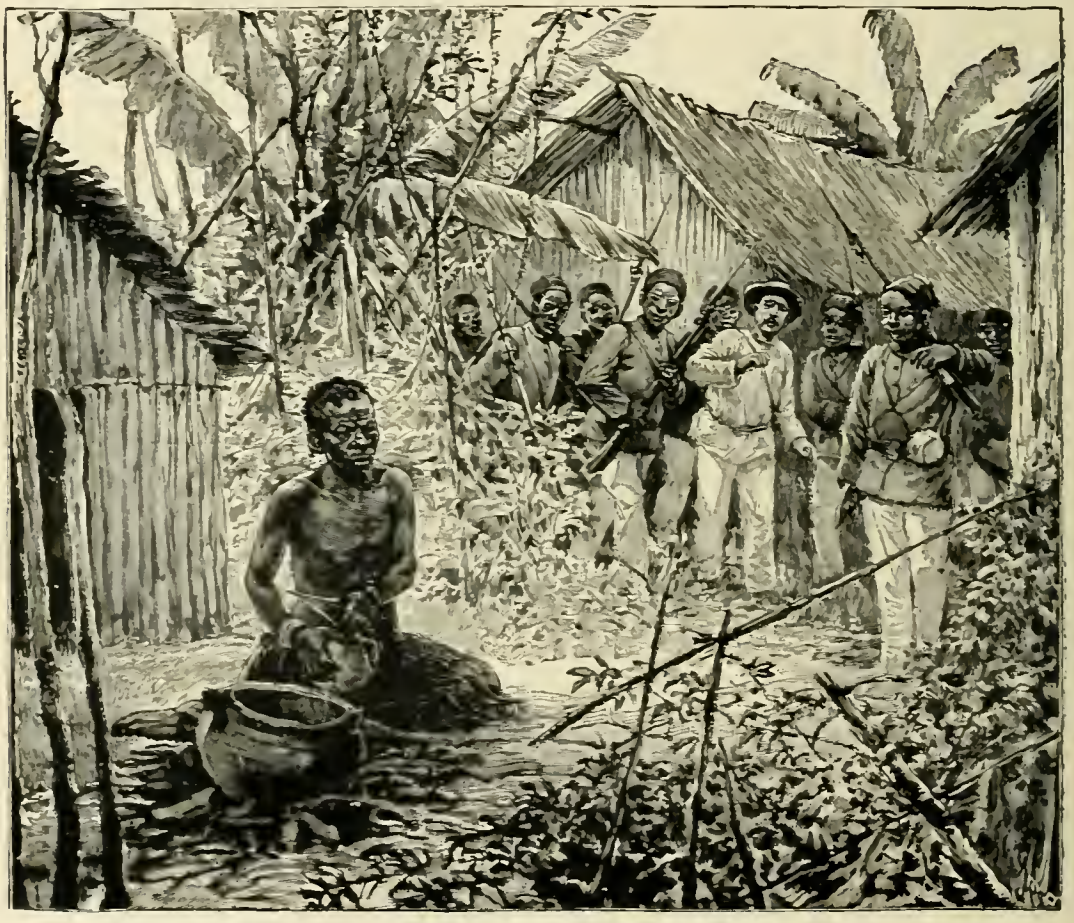
As illustrative of the social and governmental estate of the Central Africans we might select one of the many petty kingdoms and consider it more attentively. For such purpose we may refer to the native monarchy of Dahomey, which, next to Ashantee, is the leading power on the west coast of the continent. The country is fertile, and might easily be brought to a high state of productiveness. Here palm oil and palm wine are abundantly yielded with a minimum of expenditure. Here Indian corn, cassava, yams, sweet potatoes, cocoanuts, the citrus fruits, plantains, and apples spring in wild abundance and almost without care.

SLAVE GANG OF CENTRAL AFRICA.—Drawn by Rion.

There is therefore in Dahomey every stimulus to the creation of a regular, populous, and wealthy community. The circumstances would seem to warrant the expectations that here the African race would in a short time rise to a higher level of civilization. We find, however, that no such expectation is fulfilled. The people are still in the Stone Age, and though they have procured from foreigners rude muskets, and understand the use of powder and ball, they go back by preference to their native bows and poisoned arrows.

The manners and usages of this people have every quality of savagery and barbarian violence. The king is a tyrant. He is the civil and the religious head of the nation. He is himself a fetich. The people are given up to the excitements of certain recurring festivals and orgies that go by the name of "customs." Over these the king presides. The situation of his country is such that he is nearly always honored with visitors from abroad. These he entertains with barbaric glee at the national celebrations.

The king and his customs; the October orgy.



MAN-EATING—CAUGHT IN THE ACT.—Drawn by Madame Paule Crampel, from description and photograph.

The greatest of the "customs" is celebrated annually in October. Perhaps there has been in the history of the world no worse example of savage orgy than is given by this autumnal feast. It is celebrated with every kind of violence and horror, done for the

AFRICAN KING—TYPE.—Ardjoumani and his Sons.—Drawn by Riou, from a description.

most part against human beings. The victims of the revels are gathered by the king and his officers from captives or from his own people. His captives are used first of all as the victims of the festival; but when these are exhausted, unfortunate natives are made to supply the national want.

Basket carnival; witnesses to His Majesty.

At the climax of the celebration those selected for sacrifice are clad in long white tunics with caps on their heads, and are conducted to a high platform in the presence of the assembled people. They are put into baskets, and are carried about on the heads of certain Amazonians who are chosen to officiate. In other baskets of like kind are put various animals and birds, such as cats, alligators, hawks, and the like. The idea is that all these, including the human beings, shall be slain together and sent into the land of spirits as messengers and witnesses from the king. There they are to bear testimony that he is the one great sovereign of the world, stronger, mightier, more splendid in his reign and court than any other potentate of earth, and comparable only with his own ancestors!

Features of the sacrifice; women as ministers and warriors.

When all are ready, the baskets with their living contents are hurled down by the Amazons in the midst of the throng, where the victims are dashed to death. Round about the mutilated remains the wild savages dance and yell with horrid grimaces and insane glee. They imagine that *now* the greatness of their king has been testified in the land of spirits. On another day of the festival a second group of victims are sacrificed to the ancestors of the reigning monarch. Their blood is caught in cups and sprinkled on the graves of the dead kings. The skulls of the slain are prepared for drinking cups or set up on the wall-plates of the king's chamber where, on waking, he may see them in ghastly rows, reminding him of his prowess in war and the downfall of his enemies.

We have just spoken of the fact that in the national feast women are employed as ministers. These also constitute a part of the Dahomey army. The king keeps a battalion of Amazons as a part of his military forces. He has also a retinue of the same class at his "palace." These are his wives. During his life they must minister to all his wants, and when his death comes they must fall upon each other in savage fashion with knives and spears, cutting and thrusting and butchering, until the greater part are mutually slain. A few, perhaps, survive to be added to the court of the dead king's son, his successor.

Motif and style of war in Dahomey.

Travelers have described the methods of warfare adopted by the men of Dahomey. The army, partly of Amazons, goes out on a foray into the territories of a neighboring tribe. There is no occasion for war, no motive other than that of booty and the capture of prisoners. The enemy's town is approached by savage strategem. No warning is given. All of a sudden the attacking parties spring from the adjacent woods, rush into the village, take each his prisoner and spoils, and retire. Thus are supplied the captives necessary for the social and religious wants of the nation!

We might proceed in this manner to sketch with a few strokes the habits and customs of many African tribes and kingdoms. To follow such a method would be unnecessarily to extend descriptions which must, in view of the nature of the barbarian races, contain many repetitions and details which have lost their interest from familiarity. We

A PROCESSION IN DAHOMEY.—Drawn by Riou, from a description.

proceed rather to speak of some of the additional ethnic peculiarities of the race as a whole.

In personal character the African is strongly distinguished from the representatives of other races. It is clear that in his form and features he approximates by downward gradation the higher species of the quadrumana. The parts of his body bear many marks of an affinity to those animals which are supposed to be denied the gift of reason. On the whole, the African is strongly bound with human kind, and the gap between him and the lower orders is conspicuous from its width and depth.

Strongly distinctive traits of Africans; cranial capacity.

Thus, for instance, the cranial capacity of the gorilla is hardly in any case greater than twenty ounces in weight, while the average capacity of the Nigritian skull is about thirty-five ounces. Europeans have a capacity of forty-five ounces or more. The Germans, standing at the head in this particular, have an average capacity of nearly fifty ounces of brain. From these numbers it would appear that, if the difference between the native African brain and that of the highest of the lower animals is great, the difference between the same brain and the average of Europeans is sufficiently conspicuous.

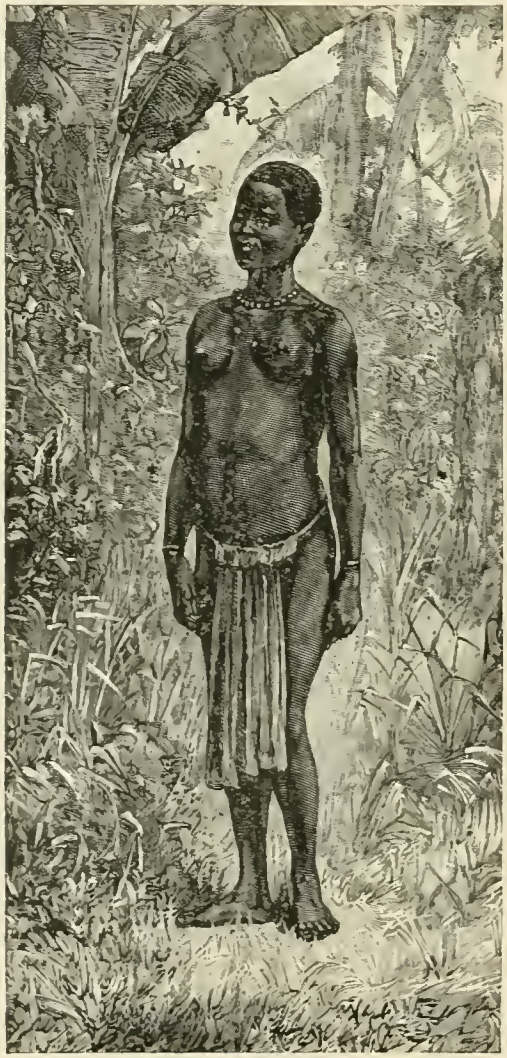
SLAVES CARRYING THE DRUM BASKET.—Drawn by Riou, from a description.

When we reflect that the abilities and civilizing powers of the different races of men are in proportion to the extent

NATIVE WARRIORS OF VUAHEHE—TYPES.—Drawn by Riou, after a sketch by Laethier.

and quality of their brains, we may readily perceive the physical reason why the Africans have ever occupied and continue to occupy so low a level in the human evolution. They do not civilize because of limitations laid in nature upon their brains and nervous systems, and until such limitations be removed it were preposterous to suppose that the African race can spring into the arena under the stimulus of mere theories and philanthrophic contrivance. We should remember that in this respect the forward movement of mankind is almost as slow as the process of the suns. Other races, as well as the Blacks, have been tardy in emerging from barbarism. The Africans, as well as the Ruddy peoples, may ultimately — and no doubt they will—arise out of savagery, and reach the place of chief actors in the drama of the civilized life of mankind.

Enlargement of brain civilizes more than philanthropy.



TYPICAL AFRICAN FORM—MISS MAIS.
Drawn by Riou, after a sketch of Laethier.

One of the remarkable physiological facts bearing upon the question before us is the peculiar character of the African skull. We speak in particular of the early closure of the sutures in that organ, whereby the expansion and development of the brain is rendered difficult. While in the case of the Indo-European peoples the sutures of the skull remain open and loosely jointed to the late maturity of manhood, the openings referred to close up in the African skull at comparatively an early period in youth. The skull, as a whole, becomes prematurely ossified as a single dome, and to this fact we must add the extraordinary thickness of the cranial plates.

Peculiarities of skull; early closure of sutures.

It thus happens that the intellectual development of African children is arrested by physiological limitations against which all educational forces beat in vain. Inquirers have for a long time been impressed with this sudden and premature arrestment of intellectual progress in the case of the Blacks; and many have failed to discover the obvious reason of such obstruction.

The heads of African children do not differ greatly in size and promise from the heads of White children. Nor do the capacities of the two races in infancy and childhood appear greatly to differ. At a certain stage in youth, however, the difference appears in a marked manner,

Physical arrestment of cranial growth in children.

and this is no doubt attributable, as we have said, to the early closing of the sutures and the great thickness of the African skull. The brains of the White peoples go on increasing in bulk, and developing in their higher activities and powers until the high marvels of intellect and progress are discovered; but the brains of the Blacks, arrested in growth by the physical—we might almost say the mechanical—causes referred to, cease to grow, and the mind is correspondingly dwarfed to such activities and moods as belong to a merely material existence.

Great length of arms; other bodily characteristics.

It is, perhaps, commonplace to refer to other notable peculiarities in the physiological structure of the Blacks. Their arms are greatly longer than the corresponding members of the body in the Ruddy and Brown divisions of mankind. It is no uncommon thing to find peoples in Central Africa whose hands drop easily to the knees, being thus fully six inches lower in reach than in the case of well-formed adults among the Whites. There are also many merely animal characteristics about the hands and the feet. The latter organs are flattened and have projecting heels, with at least symptoms of prehensile power in the great toes, the marks of which power have long since disappeared in the structure of the European foot.

Countenance and complexion of the Africans.

Still other peculiarities may be noted in the Nigritians. The facial angle differs greatly from that of the Aryan peoples. The mouth is enormously large, and the lips are thick and protuberant to a degree that may not be equaled in the case of any other division of mankind. As to the complexion, it is, in common language, black; but this is not strictly the true color of the Africans. The complexion might more properly be defined as a blackish brown. In the case of some tribes the color deepens almost to jet-black, and in others it rises to a lighter hue; but

TYPICAL AFRICAN FORM—BATEKE.
Drawn by Sirouy, from a photograph.

never approaches ruddiness or those varieties of color which are the characteristics of the races defined as Brown.

It is probably true that the exact line of demarkation between black and brown could not be traced with precision along the borders of the two races so defined.

If, for instance, we should make a critical examination of the color of the South-eastern Malays, where they drift down through Indonesia against the Papuans, who spread northward into the same islands, we should, without doubt, find an ethnic selvage which could not be properly described as either black or brown, but rather both colors in intermixture.

Coloration of races along ethnic border lines.

The same should be said of the peoples touching each other on the border line between Nigritia on the north and the Berber countries on the south. Where Central Africa descends to the Sahara and the Sahara rises to Central Africa, there the complexion of the people grades brownward or blackward with indifferent preference. In Southern Africa, also, like border lines of smaller extent may be discovered; but on the whole the Nigritian peoples, while not jet-black, are so deep in hue as to be properly defined as blackish, or blackish brown.

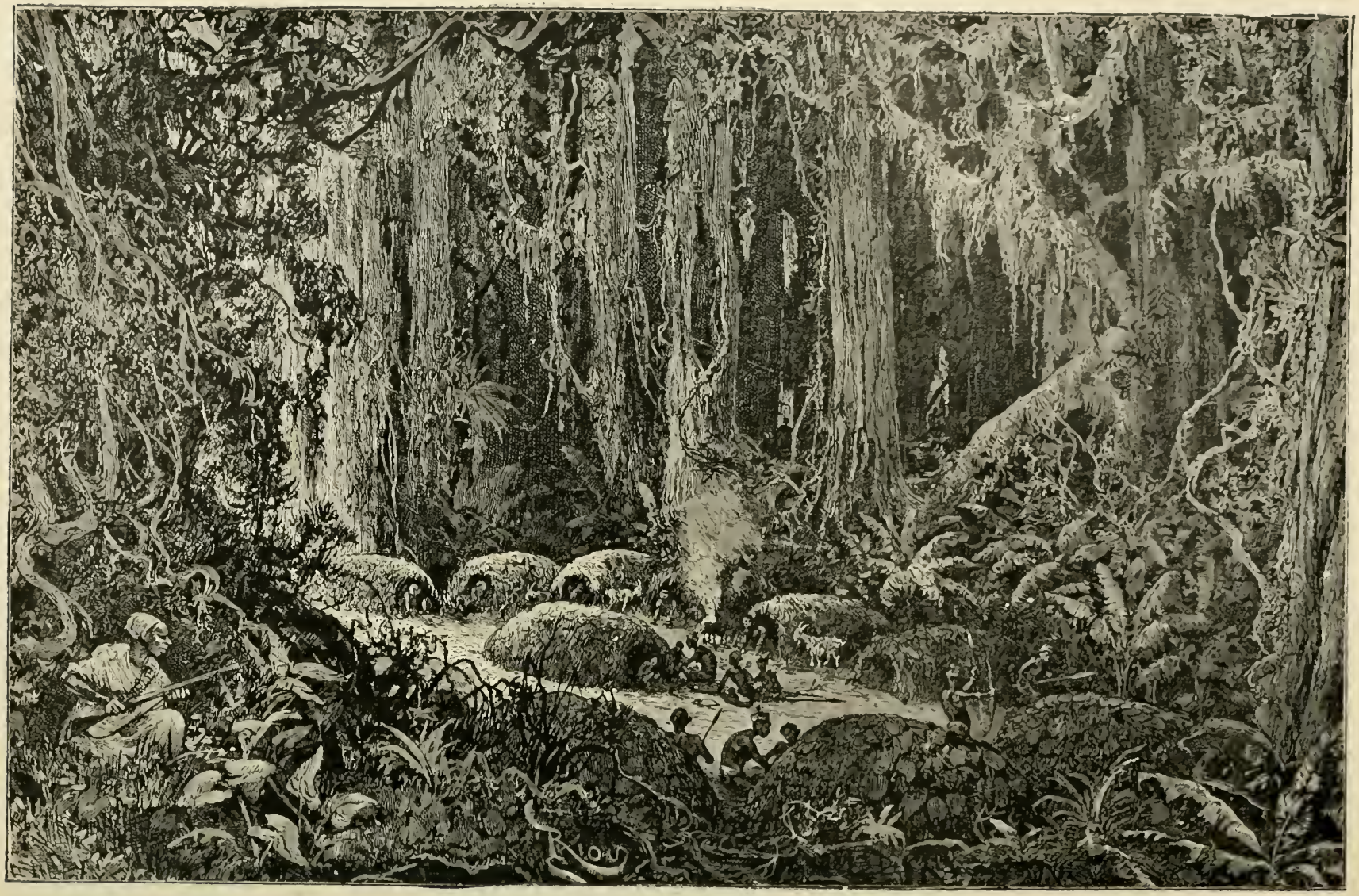
This is true of the races through the whole equatorial band until the Nigritians begin to be modified at the borders of Abyssinia and Gallaland by the men of other races. Between the line indicated and the borders of the Red sea and Indian ocean the color of the Africans grades off to the characteristic complexion of the Southern Semites. For the rest, there is comparative uniformity, not only of the complexion, but of the eyes, hair, and general features.

Variation of African stature; the pygmies of Krapf.

This uniformity, however, does not hold of the stature. With respect to the height of the person the tribes vary greatly, some being considerably above the average of Europeans and others much below that standard. It has remained for Stanley to demonstrate the truth of the vague tradition, long prevalent, of the existence in Central Africa of a race of Black dwarfs. The news of the actual existence of such a people was received in Europe with an astonishment amounting almost to incredulity; but the narrative is authentic even to its particulars. For a long time the tradition, we might almost say the suspicion, of the existence of this race of African pygmies had drifted dimly through the consciousness of the Western nations. The dwarfs had already entered into ethnological literature. The German traveler and scholar, Krapf, wrote of the Dokos, of Abyssinia, as a race of human pygmies. "They are," says he, "not more than four feet high; their skin is of an olive brown. Wanderers in the woods, they live like animals, without habitations, without sacred trees, etc. They go naked, nourishing themselves by roots, fruit, mice, serpents, ants, honey; they climb trees like monkeys. Without chief, without law, without arms, without marriage, they have no family and mate by chance, like animals; they also multiply rapidly. The mother, after a short lactation, abandons her child to itself. They neither hunt nor cultivate nor sow, and they never have known the use of fire." It is needless to inform the reader that the actual observations of Stanley and his companions do not confirm this overdrawn picture of the absolute savagism of the dwarfs.

Stanley's account of the Pygmies; the giant Madis.

The explorer discovered villages of the little folk, and considerable districts of country occupied by them. In person the men are about four feet in height, and the women are not nearly so tall. Stanley has given, in Chapter XXII of his second volume, detailed measurements from which the form and



CITY OF THE DWARFS.—Drawn by Riou, from a photograph.

proportions of the pygmies may be determined. They are clearly Nigritian in character, lacking nothing of those qualities which belong to the race, unless we should except the lighter complexion of the dwarfs. There was also a noticeable difference in their personal manners and in the general customs of the race. The dwarfs seemed to the Europeans to be more lively, active, energetic, and of a certainty fully as intellectual as the average of the native races.

Another conspicuous variation from the common type discovered by the great adventurer was the rather gigantic Madis of Emin Pasha's country. The men of this tribe had a greater stature than any others with whom either Livingstone or Stanley came into contact. Exact measurements of the Madis are not presented; but the frequent mention made of their towering above their smaller companions leaves the impression upon the reader that the Madis, though not true giants of the old prodigious proportions, or even of the Patagonian stature, are nevertheless as much as, or even more than, six feet in height.

CHAPTER CLXXXVIII.—ETHNIC COMPARISONS—ZULU-KAFFIRS.

WE have now arrived at a point from which a general observation is suggested respecting the comparative development of the native races in Central Africa. It is evident that, on the whole, the stronger, more vigorous, more intellectual peoples belong to the eastern parts of the continent, particularly to the regions about the great Nyanzas, rather than to the western or southern portions. The races, viewed as a whole, grade down toward the west and the south. On the west coast, owing to the advantages of the environment as compared with conditions present in the center of the continent, the native tribes have made some slight advancement; but on the whole the relative rank of the nations is as stated above.

Grading down of Nigritians to the south and west.

This fact of the off-grading of the Nigritians to the west and south suggests a comparison with other peoples along their several lines of ethnic distribution. Do all tribes and peoples decline with their progress geographically and ethnically? or does the opposite principle obtain? Is there any discoverable law of human development in its relation to the progressive distribution of the races?

The Aryan peoples furnish abundant opportunities for the consideration of this question, and for its decision according to fact. The lines of Aryan progress, as we have so many times shown, are traceable, with a fair degree of exactitude, over a large part of the temperate regions of the globe. The relative development of the several divisions of this family along the lines referred to may be considered from a historical and philosophical point of view. As a general rule, the Aryan evolution *has increased in vigor with its progress.* It is the remarkable feature of the Indo-

Aryan development follows the lines of race dispersion.

European races that their present life, nearest to the seat of origin, is weakest and least significant.

Extremes of the Aryan evolution mark the acme of strength.

That same life, however, is strongest and most splendid at the extremes of its departure. This has been true from the earliest periods of human development. The Indic races, for instance, had advanced far from their original abodes, had deployed through valleys and across continents, before they arrived at the seats of their great development. It was at the extreme of their movement that they rose to the highest power and intellectual greatness. There where their movements ceased they planted some of the earliest and grandest communities of men. There they sang the songs of the Vedas.

Illustrations from the Greek, Roman, and Teutonic races.

The Persic race also moved away by considerable departures before it planted itself for national development. In like manner the great Greeks became great at the extreme limit of their ethnic movement. There they rose to intellectual preëminence over all the races of mankind. Further on the Romans, while they did not equal the Greeks in the splendor of their intellectual evolution, nevertheless rose over their rivals in the great essentials of nationality and law. They became, if not the intellectual, at least the political and civil masters of mankind. Still further on we observe the present greatness of the Teutonic races, strongest along the northwestern borders of Europe; strongest also in the New World; most strong, perhaps, at the western verge of our continent. Only the Celtic race seems not to have expanded into greatness and renown at the extremity of the ethnic movement.

We have here sketched the aspect of the Aryan races with regard to their evolution in progress and power as a contrast to what appear to be precisely the opposite results in the case of the Nigritian distribution. The Black races of Africa have certainly distributed themselves from east to west. It is almost demonstrable that they have possessed themselves of the central and southern portions of the continent by advancing from that part of Africa

The ethnic law reversed in case of the Nigritians.

EAST AFRICAN TYPE—PRINCE OF THE OBBOS.
Drawn by A. de Neuville.

which reaches out into the Arabian sea, thence to the west and south along certain diverging and branching lines which penetrate to the southern cape and to the Atlantic borders.

Source of African dispersion shows the highest types.

The beginning of this race division and dispersion can not have been far from the upper tributaries of the Nile and the region of the great Nyanzas. The remarkable fact, therefore, which

here confronts us is that the African development has *weakened*, rather than augmented in force, with the progress of the race from its geographical seats about the Nyanzas to the remoter limits of the dispersion. The most advanced of the present aboriginal Nigritian tribes are those which were found in the upper drainage of the White Nile by Livingstone, and afterwards visited and made known to the civilized world by Stanley and Emin Pasha.

The nations in this part of Africa occupying, in a general way, that part of the continent which reaches down from the White Nile southward to lake Nyassa, are the most advanced and promising of the African races. Those to the west grade off to the valley of the Congo, toward the Upper Zambesi, and particularly toward the remoter parts of the continent. This is true in a remarkable degree of the progress of the race to the south. There, far off at the extreme of the ethnic lines, are the Hottentots, the Bechuanas, the Bushmen, and other divisions of the African family, lowest of the low.

Significance of the reversed law in African development.

What the significance may be of this reversal of the general law of man distribution and development on the earth, it were hard in the present state of knowledge to determine. The ethnologist and historian will be slow to admit that the facts referred to point to the conclusion that the African race possesses no evolutionary power, but declines rather to the earth with the progress of its movement. That were seemingly to reverse the wider laws of the human evolution. Science, as applied to man, points ever to his rise out of the savage and barbarian estate into the estate of civilization. Shall we suppose that this progress and uplift of mankind is as the development of a tree, involving the destruction and obliteration of many of its branches in order that other branches may survive and flourish? Such a conclusion might seem to be hinted at in the contradiction afforded by the African races in the reversal of the general law of ethnic evolution; but the inquirer will immediately remember that conditions of reason and other elements of the human problem make mankind somewhat exceptional to those merely physical laws which bind the remainder of nature.

Human contrivance counteracts law of natural selection.

We see most certainly that human beings do—by contrivance and organization, by reason, by custom, by law, and humanity—actually modify, and sometimes thwart, the operation of that principle of the natural world which demands with scientific exactitude the survival of the fittest. Men under certain conditions manifestly contrive that the weak, even the weakest, shall survive. Aye, more; they do with astonishing contrivance many times provide to check the predominance of the strongest, or even to exterminate the fittest from the earth. How far these principles may be ethnical, racial, as well as social and individual, we shall not essay to decide. The fact remains that the African races seem, with their geographical and historical progress across the continent, to have sloped downward to lower levels of life rather than to have risen to larger, more rational, and more civilizing powers and activities.

African rim of higher race development.

There is, however, a rim around Southern and Southwestern Africa in which the race rises again, or has risen and asserted itself in higher forms of life. The improvement of the African coast peoples, especially those who be-

long to the cape countries, over those of the interior is conspicuous. Their advancement extends to several particulars, including well-marked ethnic characteristics, such as personal form, feature, and color. We shall conclude our excursion, brief as it is, among the African nations by referring in detail to one or two of these exceptional Negro races of the southern coast, and with a sketch of the religious superstitions of the race.

RAPIDS OF THE IVINDO (WEST AFRICA).—Drawn by Riou, from a photograph.

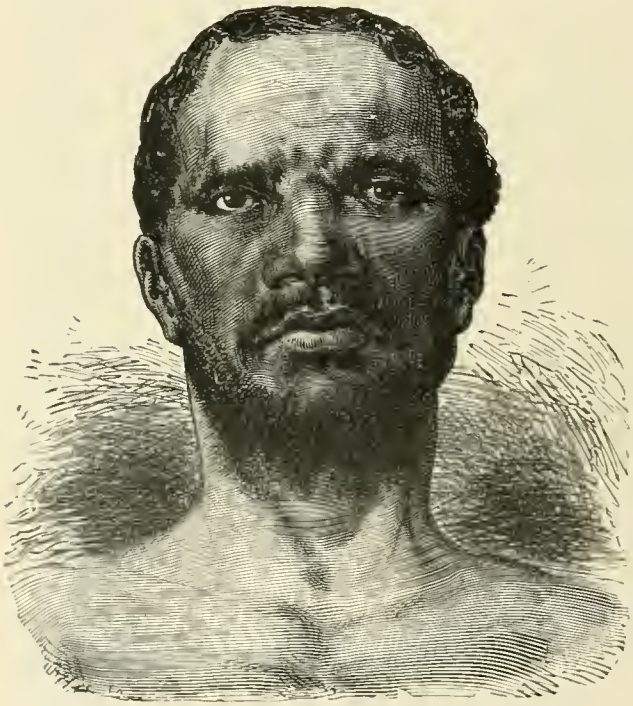
Ethnically considered, the peoples in question belong to that linguistic division of the Negroes whom we have described above as the Zulu-Kaffir group, or, in changed language, the first subdivision of the Bantu family of nations. The chief countries in which these peoples are found are Kaffraria, Zululand, and Natal. Here they have developed into a race character and measure of activity which have surprised the Europeans in their impact on the coasts of Southern Africa.

Ethnic relationship of the Zulu-Kaffirs.

First as to the race origin of the Zulu-Kaffir tribes. This is a question which has been hotly disputed. How to account for the presence and advanced development of the Zulu-Kaffir races on the remote borders of Nigritia has been controverted not a little. Some have held, with good show of reason, that these peoples are of comparatively recent origin or emigration in the parts

which they now occupy. It is believed that the Hottentots, Bechuanas, Bushmen, etc., were originally in possession of these shores, and that they have, possibly within the historical period, been displaced by the ancestors of the Zulus and the Kaffirs; but whence could this manifestly Negroid division of the Blacks, namely, the Zulu-Kaffir race, have emigrated?

It has been one of the peculiarities of the whole Nigritian family that they do not readily take to the sea. They have not the courage and the skill to contend with the open main. Their distribution has been by the easy and natural spread of the race through the passable parts of the continent. Possibly, however, the Zulu-Kaffirs have been exceptional. They may have sought their present station by water transfer. We have seen that the better divisions of the African family lie toward the east of the continent. Might it not be that the Zulus, the Natalese, the Kaffirs, and the like, have made their way coastwise from the eastern districts of Africa, possibly as far north as Mozambique or Zanzibar? The movement may have been by water or by land along the coast. The additional energy of these races may have carried them by either route to their present destination. Coming into South Africa, they might easily displace the Hottentot and Bushmen tribes from the coast region and take possession of the better parts.



KAFFIR WARRIOR—TYPE.

How to account for presence of Zulus and Kaffirs in South Africa.

Some ethnographers have not hesitated to declare their belief in the affinity of the Zulus with the Brown races of mankind. Such a supposition would make their derivation to be an extension of the line which carried the Hovahs into Madagascar. We have seen in that island the watershed between the Brown and the Black races of mankind. There is no doubt that Negroid peoples extend into Madagascar, and the supposition would not be violent that the Brown race, by some of its tribes, made its way to South Africa.

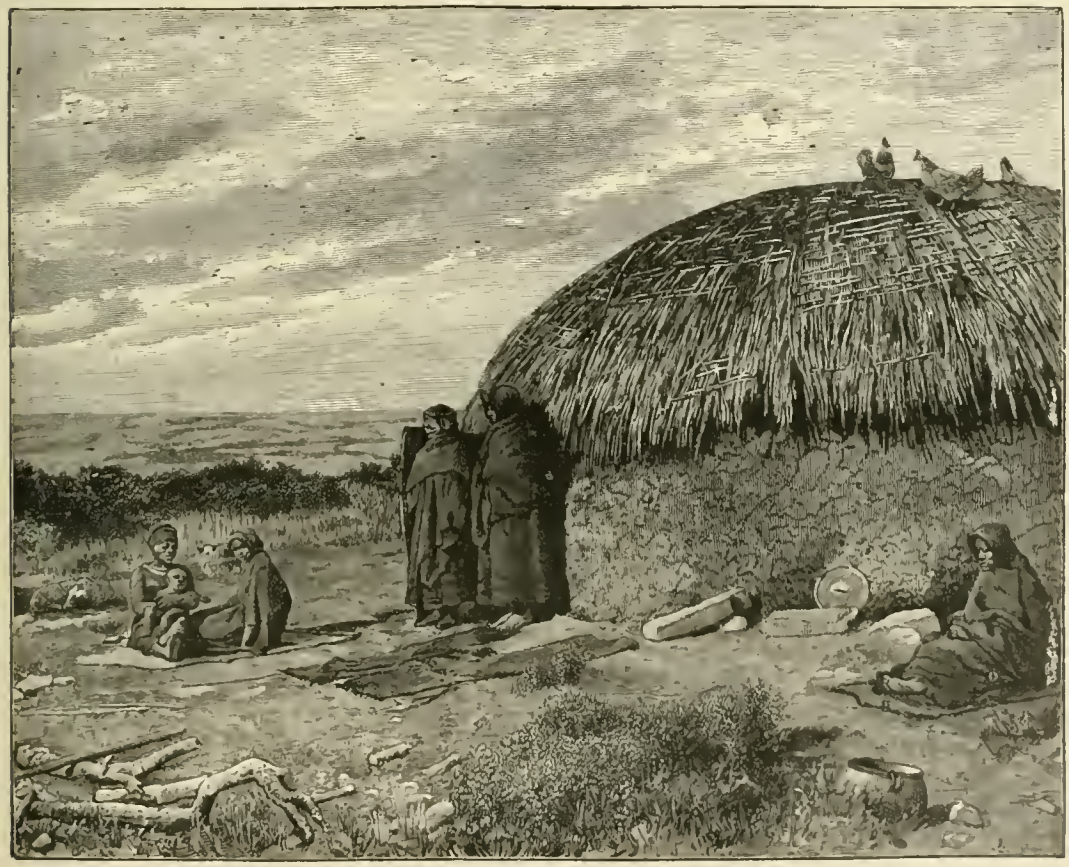
Supposed affinity of the Zulus with the Brown races of men.

The superior character of the peoples about the Cape of Good Hope might favor such a deduction. It is found, however, that the languages of the people in question are clearly African, and we may not well suppose that the peoples speaking them adopted in place of their original tongue the speech of the Hottentots. We must, therefore, conclude that the Zulus and the Kaffirs are from a truly African original, developed, however, into much higher race character than are the tribes of the great and remote interior.

The Kaffirs have long been known to Europeans. The name is Arabic, and was originally a term of contempt employed by the Islamites to describe all savage infidels. The name Kaffir was taken up first by the Dutch and afterwards by the English. Ethnically it has been extended until it now has a generic force covering many local tribes and peoples. Thus the Bechuanas are regarded as a species of Kaffirs.

The name Kaffir; place and features of the race.

The central seat of these peoples is in the country southward of Delagoa bay. This is known as Kaffraria, or Kaffirland. Here are found the typical tribes of the peoples so-called. It can not be doubted that they depart by a considerable measure from the race characteristics of the Central African Nigritians. First of all, the shape of the Kaffir head approximates that of Europeans. The prognathous face of the interior Africans gives place to a higher position of the features in the Kaffir. The complexion also departs much from the African color, becoming among the better tribes a mahogany brown, with traces of yellow or red, so distinct as to have led many travelers to suppose them to be of Arabian descent. In other particulars, however, the Nigritian characteristics wholly predominate. The hair is the true African wool, and even the complexion in the poorer tribes grades rapidly down to black. In the interior districts it is common to find Kaffirs who would be immediately de-



KAFFIR HUT AND OSTRICH FARM.

fined as Negroes by any European observer.

Superiority of the Kaffirs; manner of life.

The striking fact about the people under consideration is their superiority to the Negro tribes with which they are associated. In every respect they surpass the common grades of Africans. They practice the agricultural life. Their fields and gardens are fenced and well cultivated. They understand the simpler kinds of metallurgy, and manufacture potteries of a good quality. They clothe themselves with fabrics and the tanned skins of animals. Their clothing, while not complete, is sufficient for modesty, and the people, both men and women, are clearly not devoid of those instincts and sentiments which so greatly divide human beings from the brutes. The Kaffirs have towns and villages of considerable extent, though the latter are so lightly built that they may be easily removed from one locality to another. The main resource of the people is herds of cattle, of which they have considerable numbers. Cattle are the basis of exchange among them, as well as a principal source of food.

Clothing and weapons; the Bechuanas.

The people of this race are brave and warlike. They are, for Nigritians, a handsome folk, of average stature and symmetrical form. The warriors wear plumes of ostrich feathers, throwing a leopard skin or lion skin around the shoulders. Their offensive weapons are bows and arrows, or more recently, muskets; but the principal weapon is the assagai, or iron javelin, which they hurl with great precision, or use as a spear in the hand.

Of the subordinate Kaffir tribes, perhaps the Bechuanas have the highest development. Some of these are so well formed, and of so light a color, as to have led many observers to the hasty conclusion that the people are a branch of the Brown races. The stature, which is above the average of Africans, and the fine figure and graceful bearing of the men point in the same direction. The warriors are active and strong, and the complexion is not deeper than an amber brown, tinged with yellow or red. The spirit of the people is brave and even aggressive. Their habits are predatory. They delight in the campaign, and do not hesitate to run into the most serious dangers for the sake of booty. Their language is described as soft and melodious, though the utterance is of that labial and cluttering character which marks all varieties of African speech. The Bechuana may be taken as a type of all the Kaffir languages, and, indeed, may be understood in almost all parts of Kaffraria.

Danger of hasty inductions in ethnological studies.

In following the lines of ethnological inquiry the student is frequently met by facts which, with hasty inductions, might well lead into serious error. Among such facts none is better calculated to mislead than the discovery of accidental identities or similarities in the manners and customs of different races. The recurrence of such facts leads very naturally to the conclusion of the race identity of the peoples having like customs and institutions. Deductions of this kind may be true, or they may be fallacious. The premises resting on identity of manner and custom have to be confronted by others of different character, and it is only when conclusions concur that the inference of race identity is fully warranted.

The consideration of the Kaffirs brings us to a remarkable instance of this kind. It is found that the race possesses at least three institutions which are almost

identical with those of ancient Israel! More properly, they are identical with institutions which the Semitic races have planted and fostered with greater or less persistency. The first of these is the circumcision of male infants, the second is the establishment of cities of refuge for criminals escaping from dangers, and the third is the feast of the first fruits. All three of these institutions prevail in Kaffraria with approximately as much regularity as they did in the ancient Jewish theocracy.

Similarity of Kaffir usages to those of ancient Israel.

The recurrence of such facts might lead the inquirer to believe that the Kaffirs are, in very truth, an off-shoot from some division of the Semitic family of mankind. It is possible, indeed, that the customs referred to may have been deduced from the Sabæans or other southern Semitic people; but the inference that the Kaffirs themselves are of Semitic blood is contradicted by unmistakable facts deep-planted in the race itself. None the less, those inquirers who are ever anxious to develop the impossible by discovering the descendants of the lost Ten Tribes of Israel might well seek no further than the people of Kaffirland.

As further illustration of the danger arising from unwarranted deductions of the kind referred to, we may cite the existence among the Kaffirs of other facts which would seem by the same law of reason to identify the race with remote peoples with whom they could have no possible connections. Thus, for example, the Kaffirs hold theft to be no crime, but only the *discovery* of theft. Their theory of stealing is identical with that of the ancient Spartans, and the belief in the innocence of theft is sufficiently odd to attract attention to the two peoples holding such opinion.

Kaffir notion of theft not traceable to Spartans.

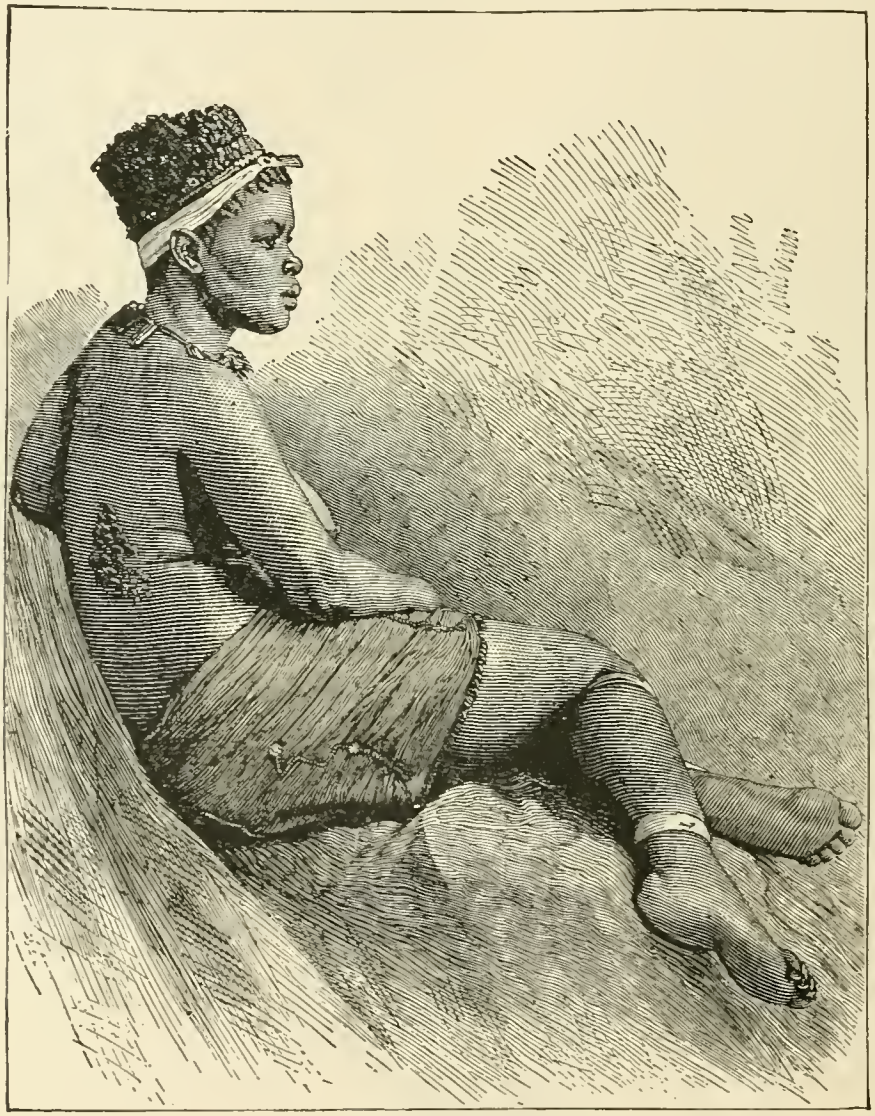
KAFFIRS IN CAMP.

It were absurd, however, to suppose that the Kaffirs drew their theory of theft from any division of the Aryan

races. Another belief prevalent among this people is that of witchcraft. It is universally accepted by them as true that witches exist, and that a large part of the ills of life are traceable to their diabolical agency. This leads to the seizure and destruction of witches and wizards in the manner long prevalent in Europe and extending to our own shores. It is found also that the same motive of personal enmity and plunder prevails among the Kaffirs in pursuing suspected witches as we have seen in European and American history.

Prevalent custom of destroying witches.

The Kaffir race is subdivided into three groups of tribes, namely, the East Kaffirs, the Inland Kaffirs, or Bechuanas, and the Coast Kaffirs. The latter are those who have their native seats around Delagoa bay. The Bechuanas have their territories to the north of Orange river in the interior and central part of South Africa, while the East Kaffirs, still further divided into four nations, extend geographically from the mouth of the river Bashee to the borders of Natal. The differences among these tribes are not conspicuous, but each has its own civil organization under a superior chieftain called the king.



ZULU BELLE—TYPE.

It is not needed that we should greatly extend our sketches of the peoples under consideration. The Zulus of the land which bears their name are closely re-

Ethnic place of the Zulus; their analogies with the Kaffirs.

lated ethnically and linguistically with the Kaffirs. Indeed, it were not far from correct to regard the Zulus along with the Bechuanas as a subordinate development of the Kaffir race. Both have the same general ethnic character, and the languages, laws, and customs of the two people are almost identical. We find among the people of Zululand the same improvements on the Africans of the interior, the same departure from Nigritian types, and yet the same identities therewith which we have noted in the case of the Kaffirs. We note, also, the same analogy in the customs and manners of the Zulus with foreign and remote peoples of other race descent. Thus, for example, the Zulus have not only a feast of first fruits, a circumcision, and refuge towns, but also the Israelitish custom of raising up children to a deceased brother when the latter has died without offspring. This is regarded as both a civil and a religious duty on the part of the survivor. Strange we may well regard it that two peoples divided by race and time and continent and sea should have adopted and developed identical institutions of so unexpected, and in many respects so unnatural, a character!

ZULU GIRLS IN DANCING COSTUME.

In the case of the Zulus we may find the same hint of an East African origin

and emigration to the country now occupied by them. We may regard it as almost certain that they were within the historical period strangers and conquerors in South Africa. Like the larger division of Kaffirs, of which they appear to be a branch, they have extirpated the aborigines from their country and established a kingdom therein of considerable extent and aggressive spirit. In the eighth decade of our century, in the war made on the Zulus by Great Britain, the peoples of the West became well informed respecting that nation, and were surprised at their prowess and resources. The Zulus stood up bravely in battle against their powerful enemies, and yielded only when they must to the superior tactics and weapons of the British army.

Hint of an East African origin for the race.

The Zulus are engaged in agriculture and stock-raising, though they rely mostly on the latter for their subsistence. They have cattle for their chief wealth, and use them as their medium of exchange. Their government and laws are much more rational and highly developed than may be observed among any of the native peoples of Central Africa. Their kingdom is hereditary, the crown going by preference to the eldest son. They appear to have advanced considerably beyond the stage of a clan patriarchy, and to have entered at least the border province of a true, civil, and political state. In personal manners, also, they are greatly superior to the Nigritian races of the interior. Europeans visiting Zululand are strongly impressed with the handsome features, symmetrical forms, and superior bearing of the natives. They are rather above the medium stature, and are, perhaps, the finest of all Negroes, described by a competent observer as "tall, robust, and warlike; in their manners open, frank, and pleasing, with an air of independence in their carriage."

Zulu pursuits; government and ethnic features.

Notwithstanding the light complexion of the Zulus, and the superiority of their social and political organization, they are, nevertheless, true Nigritians. Many of their ethnic features are distinctly African. Among these may be mentioned the woolly hair. The visage, though of a higher order than that of most Negroes, is nevertheless of the Negro type. The lips are thick and protruding, the jaws heavy, and the skull, though less distinctly animal in its characteristics than among the Africans of the interior, has nevertheless all the Nigritian characteristics.

Affinity with Central Africans; the physiognomy.

The descriptions which we have here presented of the Kaffirs in general and the Zulus in particular may be extended to the people of Natal and in part, at least, to the Damaras. These also are Negroes, having the blackish complexion, woolly hair, and protruding lips which are the characteristic features of the whole race. In other respects these peoples approximate the Zulus and other Kaffir nations, while at the same time they rise much above the level of the Hottentots and the Bushmen.

Character and manner of life of the Natalese and Damaras.

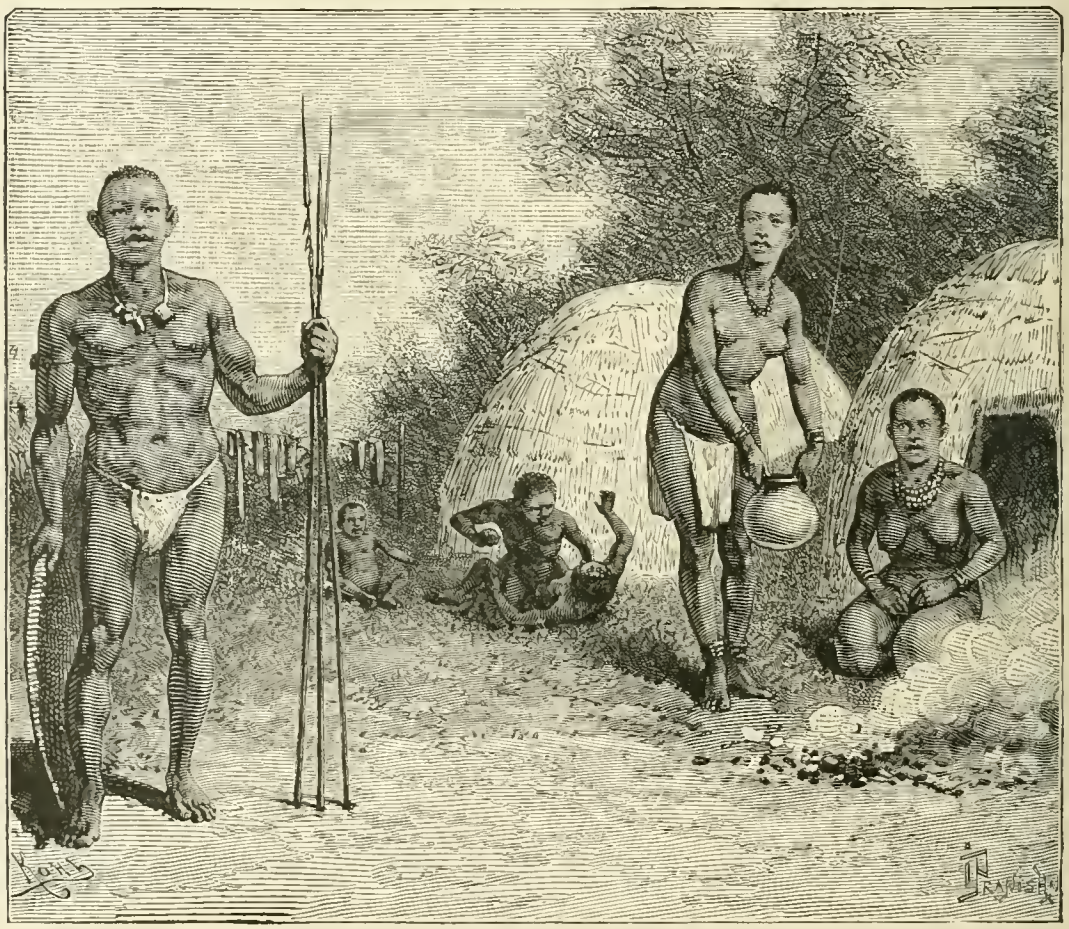
The Damaras, however, grade off toward the lower types of Africans. Those living in the hill country, called the Hill Damaras, live only by hunting and on the wild products of the woods. Those of the plains are superior in their habits, and to a certain extent cultivate the soil. They have conical huts constructed of a framework of poles set in the earth, brought together at the top, and wattled with sticks and clay. The people of the hills cover their lodges with the branches

KAFFIRS RETURNING VICTORIOUS.—Drawn by Riou, from a description.

of trees or the hides of animals. In every respect their manner of life declines toward the Hottentot level, so that the continuity of the race is easily discovered.

Once and again we have spoken of the fact that the better coast peoples—Kaffrarians, Zulus, Natalese, and others—are apparently intruders, conquerors in these parts of the continent. This is plainly shown in the evidences remaining of the preöccupation of the whole of Southern Africa by the Hottentots and other races who have now receded into the interior. However low the present manners and customs of the Hottentots may be, they, like all peoples, leave their débris behind them. Their rude implements and utensils are sufficiently characteristic, and are readily recognized in finds throughout the countries now occupied by the superior coast nations.

It is manifest that the latter have driven the former into the interior. This has been partly effected within the historical period. It is known, moreover, that the former estate of the Hottentots was superior to the present. They have greatly declined in race character. They formerly cultivated the soil to some extent, and had flocks and herds. These they possess no longer. As they have gone back from the coast they have fallen off in character, be



NATALESE TYPES AND HOUSES.—Drawn by Y. Pranishnikoff, from a description.

The coast peoples appear to have come in by conquest.

Decline in the character of the conquered races.

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BUSHMAN FAMILY.

come savage, suspicious, and almost devoid of thought. They are, perhaps, the most inert of all the peoples of the earth. Their nervous sensibility is peculiarly animal. It is evident that the conquest of their country around the coast has wrought them great national harm, reducing them from a state which approximated that of their conquerors to another but little above the life of the beasts which nature has made prone and obedient to their appetites.

CHAPTER CLXXXIX.—BUSHMEN AND HOTTENTOTS—FETICHISM.

AS a contrast to the rather promising condition of the Zulu-Kaffir races, we may refer in a few words to the estate of the Bushmen. These are, by common consent, regarded as the lowest of the African tribes, if not positively the lowest of all mankind. For the prize in that bad distinction they have for competitors only the Australians and the Papuans.

Travelers and writers have not been able to satisfy themselves in describing the degradation and mere animality of this race. It is clear that they constitute a sort of stepping-stone between the higher races of mankind and the orangs, gibbons, and chimpanzees. We do not venture to call them the "missing link," for the difference between them and the highest examples of wild animals is still much more conspicuous than that dividing them from the next orders of men above them. They are clearly of the genus homo, though in many particulars their characteristics might almost justify their classification with the brutes.

Testimony of travelers to degradation of the Bushmen.

Long ago the pitiably low condition of the Bushmen, or Bojesmans, was discovered by visitors entering their country. At the first White travelers could hardly credit the testimony of their senses respecting the condition and habits of this people. The Bushmen did not appear to possess reason. Their speech was a chuckle. They had neither house nor hovel; neither tent, lodge, wigwam, nor any other kind of abode except such caves and holes in the earth as they were able to find or fashion with their hands! Clothing they had none. Food they had only enough to preserve life. They roamed about over hills and through woods in small bands, or sometimes larger hordes, spending almost their whole time in scratching and digging in the earth, beastlike, for such wild roots and living creatures as they might gather and devour. Nature brought forth hardly any creeping thing which was not taken and eaten.

Character of the race when discovered by the Whites.

The habits of the Bushmen tribes are measurably preserved to the present time. They have improved but little. They appear to be the most degenerate form of the Hottentot race. They have neither flocks nor herds, and go abroad constantly, from place to place, in search of food. Their greatest delicacy, perhaps, is the eggs of ants, which they discover in the nest, scratch out, and devour without preparation. After these they catch and eat all manner of insects, except the poisonous.

Present estate and manner of living.

many of them loathsome to the senses. They pursue and take lizards and snakes and reptiles of all kinds belonging to the country, locusts, and every living thing that may be swallowed and digested. The tribal manner is merely animal. The companies of Bushmen pass from place to place, exhausting the poor resources of nature wherever they pause.

Meanwhile the disposition and character of the natives have sunk to the lowest type that may, with any fitness, be described as human. They are cross and ferocious, not wanting in a certain kind of courage and vindictiveness, suspicious, and revengeful. Perhaps the weakness of their intellect and the feeble retentiveness of memory prevent them from laying up against those who have oppressed them and destroyed their race character, those resentments and causes of resentment which lead to life-long hatred and revenge in other barbaric races.

Low type of disposition; failure of memory.

Of intellect the Bushmen have scarcely a symptom. It is almost impossible to make a mental impression upon them. They are indolent in bodily habits to a degree unequaled by any other species of mankind. They know but one motive of action—hunger. They are not able to count beyond two. After that limit of numerical excursion they call everything "many." In their speech they form the plural by simply repeating the singular. Of attainments they have none. They scarcely remember from week to week, and seem to be under the dominion of merely animal instincts.

Weakness of intellect; Bushmen slavery unprofitable.

CAMP OF BUSHMEN.

In a few particulars they reveal human qualities. It is claimed that in servitude they respond to good treatment and become faithful and affectionate slaves. So weak is their enterprise, however, that it has not been regarded as *profitable* to reduce them to slavery. They are not worth the trouble! Shocking testimony of the absolute degradation of a race when the fellow mortals of human kind

no longer regard it as worth while to take them and employ them as servants and beasts of burden!

Controversy about the improvability of the Bushmen.

With respect to the character of the Bushmen, many treatises have been written, not a few of them controversial in character. Some writers have indulged freely in roseate descriptions of the improvement and rapid human evolution through which the Bushmen pass under foreign teaching and example. Many missionaries, anxious to vindicate their mission, have recounted with too much enthusiasm the work which they have been able to accomplish in the conversion and elevation of the Bushmen, and of the Hottentots in general.

Signs of Hottentot development; smelting of iron.

Some of the South Africans, such as the Hottentots proper, to whom we may here devote a few paragraphs, have shown capacity to rise from mere savagery to the level of a better humanity. This is shown, for example, in the use which these people make of the metals. The Hottentots are better acquainted with metals and with the means of obtaining them than would be expected from an examination of the other elements of their life. It seems that the semicivilized tribes of Central Africa are acquainted with the use and manufacture of bronze, and further investigation has shown that they know how to procure iron from the ore. Kolben has given us an excellent description of the plan of fusing adopted by the Hottentots, as follows: "They make a hole in a raised ground, large enough to contain a good quantity of ironstones, which are found here and there in plenty in the Hottentot countries. In this hole they melt out the iron from the ore. About a foot and a half from this hole, upon the descent, they make another, something less. This is the receiver of the melted iron, which runs into it by a narrow channel they cut from one hole to the other. Before they put the ironstones into the hole where the iron is to be smelted out of them, they make a fire in the hole, quite up to the mouth of it, in order to make the earth about it thoroughly hot. When they suppose the earth about it is well heated, they fill the hole almost up with ironstones. They then make a large fire over the stones, which they supply from time to time with fuel, till the iron is melted and all of it is run into the receiver. As soon as the iron in the receiver is cold, they take it out, and break it to pieces with stones. These pieces the Hottentots, as they have occasion, heat in other fires, and with stones beat them out and shape them to weapons. They rarely make anything else of iron."

Hottentot uses of the domestic animals.

Something may be known of the relations of barbarians with the lower orders of creation by noticing the domestic animals of the Hottentots. Cattle and sheep and dogs are the principal creatures that have been reduced from the wild condition. The dogs are companions of the black villagers about their huts, and serve in the chase. They are also eaten for food. But sheep and oxen and certain wild animals are preferred for this purpose. The Hottentots have a peculiar method of training oxen for certain kinds of service, not known among other barbarians. They compel these beasts, by discipline, to guard the sheepfold, and even to become the overseers of their own kind in the herd. Others are trained as war oxen, and are made to do service somewhat after the manner of elephants among the ancients.

The methods of the chase are rude and primitive. The Hottentots succeed, however, in taking the largest and most dangerous animals with which they are acquainted. They delight in

Methods of the chase; the elephant feast.

BUSHMAN WALL PAINTING.—From *Magazine of Art.*

the elephant hunt. The plan employed to take this monster is as follows: They dig a square pit in the earth and plant in the bottom a large stake, sharpened upwards to a point. The pit is not large enough to admit the body of the elephant, but only his fore parts. He is chased over the spot and plunges in, falling upon the stake, which generally pierces him about the vitals. The more he struggles to free himself the more fatally is he thrust through. What the stake does not accomplish the barbarians, now gathering around, are able to do with their weapons. The flesh of the prey is taken and used for food; the elephant feast is the greatest of Hottentot carnivals.

The huts and villages of the Hottentots have been many times described. They are squalid in the last degree. Varying somewhat in size and character, they may all be defined as mere hovels of mud and rushes. The settlements have some permanence, however, and the tribes are by no means so nomadic in their habits as would be expected in the case of northern barbarians. Of manners and custom there is little to be noted in the way of civilizing tendencies. Many of the grosser forms of primitive savagery prevail unabated. One of the worst of these is the taking of life for mere convenience. The two classes of the newly born and the aged are specially exposed to the danger of destruction. The killing of infants from caprice and convenience is common everywhere. The prepossessing children are kept by their parents. The less fortunate are destroyed with impunity. The people seem to have no compunction as to this kind of murder. Even half-grown youths are many times destroyed, with a view to reducing the family or for other reasons. It is the aged, however, who more especially suffer. If one of the tribe has the misfortune to reach advanced years

Villages and settlements; the taking of life.

AN ELEPHANT FEAST.—Drawn by Riou, from a description.

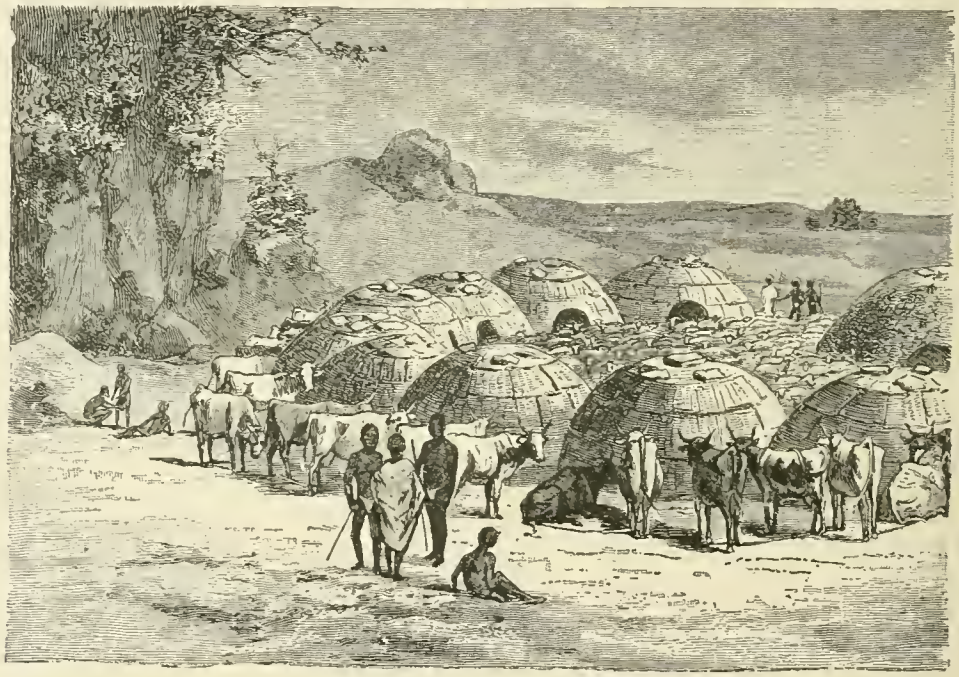
he is taken from the kraal, or village, to a remote situation and exposed to die. He may even be a man of prominence and wealth, but this does not protect him from the common fate which barbarous custom has prescribed. Old persons thus carried away into exposure sometimes die of starvation, but are frequently destroyed by wild beasts which attack and devour them.

Individual instances are authenticated in which Hottentots have shown a considerable measure of moral capacity. Some have learned not only to read and write, but have acquired a measure of facility in two or three foreign languages. Such have been taken abroad and have been seen of men from Liverpool to Bengal; but such work appears to be quite evanescent. No fixedness has thus far been attained through the influence of foreign education and foreign religious teaching. It has been noticed with sorrow that the best educated of those who have come under foreign instruction have relapsed at the first opportunity, returning not only to their own kind, but to the barbarous customs which they had formerly given up.

Individual instances of Hottentot improvement.

Pritchard has transmitted the story of a Hottentot boy, educated under the auspices of the governor, Van der Stel, and brought to a considerable stage of proficiency in knowledge. He remained with the Dutch of the Cape settlement, was employed in business, and sent on journeys into India. Nevertheless, on his return to the Cape of Good Hope he tore away his European clothing, dressed himself in a sheepskin, renounced civilized society, and went back to the savage customs and religion of his tribe. Many such examples are recorded of reversions to the original type—a circumstance most discouraging to that philanthropy which, embracing all mankind in its scope, would gladly raise all to the level of the civilized life.

Pritchard's account of the relapse of a Cape Town boy.



KRAAL OF THE HOTTENTOTS.—From *Naturkunde.*

We here, in the conclusion of our brief account of the Nigritian peoples, refer in a few paragraphs to their religious beliefs. These are of an order quite as low as the general attributes of the race to which they belong. The superstitions of the Negroes have respect to a sphere of thought and hope and fear no broader or higher than the lowest crudities and credulities of which human beings are capable. It were hard to say whether sympathy or sheer repugnance and disgust should prevail in our contemplation of the degraded ideas and abominable rites which constitute the body of African religion.

Extreme degradation of African religions.

In our excursions among the Brown races of mankind we had occasion to remark upon the prevalence of Shamanism, and have attempted to show what are the leading Shamanic doctrines. The faith in question implies a belief in one supreme god, vaguely and indefinitely apprehended as the creator of the world and the giver of life; but under this supreme deity, sometimes regarded as spiritual, but generally working in an anthropomorphic way, many subordinate gods, or spirits, exist, and with these mankind, according to Shamanism, are mostly concerned.

Philosophy of Shamanism; great spirits and small.

The inferior deities are generally localized, or have superintendence of certain particular works and enterprises in which men's interests are centered. Therefore, the minor spirits and local gods are most worshiped in the Shamanic countries, while the greatest spirit is set far off. The minor gods, moreover, are divided into two classes, of good and bad, of benevolent spirits and malevolent. The good deities must receive sacrifices and gifts and worship because they are good, and the evil spirits must be propitiated in order that their malign dispositions respecting men may be stayed.

It is to this form of semiïdolatry that the paganism of Asia has devoted itself. There is no other system of superstitious belief that has been so widely disseminated. It has everywhere followed the Brown races in their dispersion. It has possessed not only the greater part of Asia, but also the whole of aboriginal America and almost the whole of Polynesia. It has constituted the bottom fact in the intellectual and religious theories of the Oriental peoples, and in it as a soil have been planted those great ethical systems of the East which are accepted by about forty per cent of the human race. Moreover, a trace of the same theory may be discovered in the polytheism of the primitive Aryans—to such a degree that we may almost conclude this system of belief to be a stage in the development of all mankind.

Wide dissemination of Shamanism in Asia and the Americas.

Such is Shamanism. In Africa we come to that still lower species of human belief which goes rather indistinctly by the name of fetichism. Already in the Shamanic countries and islands we have found the fetich as a fact in the faith and practice of the people; but the teachings of Shamanism tend less powerfully and broadly to sheer idolatry than do those of fetichism. The latter presents to us the worst form of those degraded human beliefs which make for the objects of the worshipful sense in man the visible things of the world around him, in descending order from the things that live and walk and fly or swim to the other things which are merely insensate and material—to blocks and stocks and stones on which

Shamanic beliefs in Africa descend to fetichism.

FETICHES AND FETICHMEN.—Drawn by Rion, from a description.

the enlightened races put their feet in the contemptuous strides of progress.

It has been difficult for the civilized peoples to reach an adequate idea of what fetichism signifies. This fact, however, is common to every race of people as it respects its judgment of the religious beliefs and practices of another. In no regard have men a greater difficulty than in apprehending the fixed religious concepts entertained by other peoples. It is indeed difficult for the most enlightened of men to put into the language of reason a perspicuous statement of their own religious concepts.

Difficulty of understanding and stating religious concepts.

Without doubt the difficulty increases as we pass downwards to the superstitions of the lower races. What, indeed, does any man believe in his inmost thought and heart as to the Deity that is over him and in him, and as to the relations of the man-life below to the God-life above? If such question can not be easily and rationally and clearly answered by the greatest of human beings, how much less the expectancy of a rational answer from a barbarian, a savage, respecting his inner thought about the gods and himself! And if neither the one nor the other be able to interpret himself to the intelligence of his own kind, how much less shall either be able to grasp and comprehend the thoughts, beliefs, and hopes of the other!

Religion is thus the inscrutable thing. It were difficult to say whether it is the more deeply inscrutable in the highest or in the lowest of mankind. What is the meaning of the concept of a Most High God, one only supreme, almighty, upholding power, greater than the astronomical universe, everywhere present, nowhere perceptible by those senses through which all other knowledge is derived? What is the meaning—question equally profound and unanswerable as the other—of that concept of the human mind which forms itself into an idol, say the knot of a tree, or the tooth of an elephant? He who is able to consider knows that the elephant's tooth is that, and no more. Therefore, can he not tell what is in the thought of him who regards the elephant's tooth with idolatrous reverence and respect.[1]

How shall one mind apprehend the religious notions of another?

What then is a fetich? and what is fetichism? The word fetich is derived from the Portuguese *fetisso*, or more properly *feitico*, of which the first meaning is "artificial," or "factitious," or "something made." The second sense brings us to the notion of something representative as well as made; that is, made for the purpose of representing or expressing a fact which is, perhaps, not apprehended, or not easily apprehended by the senses.

Portuguese apply the word feitico to African idols.

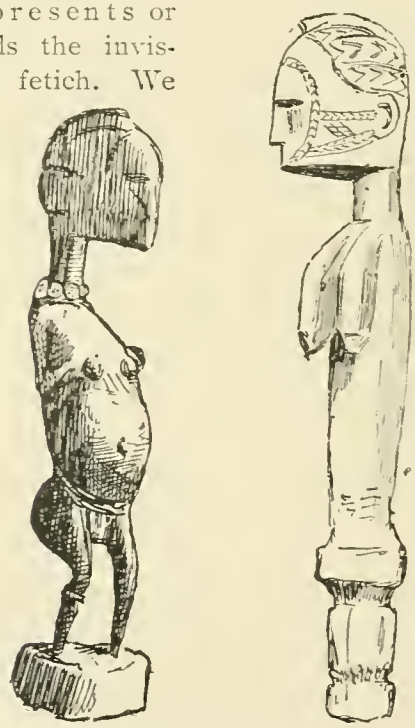
It was the Portuguese who, on the west coast of Africa, first applied the term in question to the idols of the Nigritian tribes. The traders and travelers who came to these coasts found the natives everywhere in possession of small effigies and material objects, either wrought into rude forms of living beings or else not wrought at all, to which they paid reverence and even made sacrifices. It was clearly a case of idolatry on an extended scale and of the lowest form. Further investigation confirmed the knowledge first gained by the Portuguese respecting the Nigritian religion and its manifestation in the worship of visible things. The Portuguese

[1] The somewhat grotesque but very significant answer of Huxley recurs in this connection: "What does a crayfish think?" "In order to answer that *one must have been a crayfish himself!*"

term *fetisso* was accepted, with modifications in the various languages. as the name of the African idol, and thus arose the nomenclature which has now become universal.

The fetich is any material object which is supposed to possess or contain mysterious power, and is for that reason regarded with awe. It is difficult to know in what form the material fetich represents or holds the invisible fetich. We are here face to face with the elusive problem of image adoration prevalent more or less over all the earth. It can not be doubted that some of the Africans regard their fetiches as the representatives of invisible spirits which may or may not dwell therein.

What the fetich is; spirits and material forms.



FETICHES IN FORM OF NATIVE HEADS.

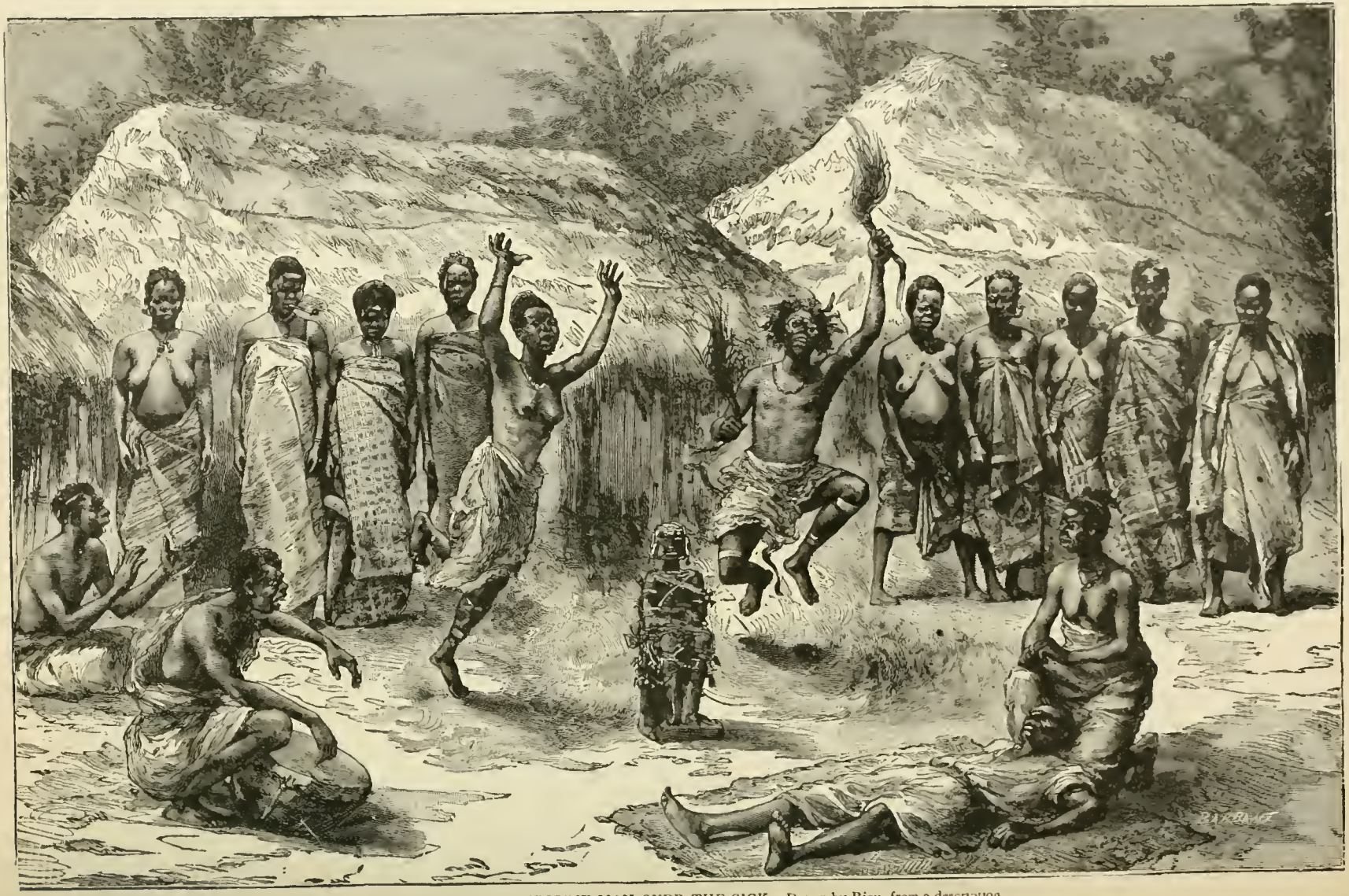
Since, however, the spirit may occupy his image, the image is sacred, and must always be adored. In other cases the fetich is held to be the god itself. It can not be doubted that some of the Africans hold their fetiches to be the very gods whom they worship. Though they carry them about in their pockets, set them in their lodges, and handle them much in the manner as they would their cups and arrowpoints, they nevertheless believe that the little effigies, or whatever they may be, are divine, and have a power over the affairs of life. As we said, however, it is impossible to tell precisely the *sense* in which the fetiches are regarded by their makers and possessors.

Some of these images are made in semblance of beasts and others in the form of birds. Thus we find the bear, the dog, the monkey, as well as the cock and the waterfowl, done into fetiches by the god-makers of the African tribes. All manner of serpents and lizards and beetles, whether harmless or venomous, are represented among the fetich work of this people. After the forms of living things we find a second group of objects representing inanimate things. Such are stones and teeth and shells and mere bits of wood; also in a larger sense trees and rivers and other facts and phenomena of the natural world. The extent to which the fetiches are multiplied surpasses belief. We may not with any approximation to certainty estimate the number of god-forms which the poor ingenuity and profound superstition of the Nigritian peoples have invented.

What things are made fetiches; multiplication of idols.

What, then, are the beliefs which the African races hold respecting their idols? They regard them with sentiments of awe and veneration. We must remember, however, the accommodated sense in which these words must be employed. The word awe, as it is employed in our literature, can not

Beliefs of the Africans regarding their fetiches.



INCANTATION OF MEDICINE MAN OVER THE SICK.—Drawn by Riou, from a description

possibly stand for any fact or sentiment in the thought or imagination of the African. All things are relative. What does the man of Dahomey know of awe? What does he know of veneration? And yet he has sentiments, feelings, beliefs, as he stands before his fetich and offers to it the tribute of a savage worship.

Among the Negro races the belief is universal that their idols are able to help them and to hurt them. This help and this hurt belong, however, to the African sphere. What should the Negro aborigines know of the help and the hurt of the gods in the broader sphere where divine agency is supposed to operate as the same is understood by the more enlightened peoples? Manifestly, both the help and the hurt must, to the Nigritians, relate to material or physical, and not to spiritual, considerations and results.

Barbarians do not pray for enlightenment of mind.

It may be noted as a general fact that the barbarous races of mankind do not seek, and therefore do not pray, for the enlightenment of their minds, or for any gift appertaining to the spiritual nature. For them it is enough to pray for what things they may eat and wear—for success in the pursuit of game, for plenty out of the earth, for water in the brooks, wild duck on the lakes, bamboo for tents and arrows, or, at most, for strength of body and cunning of the mind.

Correlations of religion and the intellectual state.

It goes with the saying that in all things the religion of a people is correlated with their intellectual condition. As the man is intellectually, so is his faith. So also is his practice. Where reason is not dominant—where the belief in reason and its omnipotence in the human sphere is not the supreme element in conduct—there the man sinks to mere superstition in those things which relate to his spiritual nature. Perhaps he sinks *lower* on this side of his being than on any other.

For example, if the man in his means of sustenance is low, in his religion he will fall to a greater depth. If his language be no more than a guttural chuckle, his faith in the supernal powers will be more absurd than his language is inefficient as a vehicle of thought. If his marriage custom be polygamy, or mere miscellaneous union, his religious practices will be the degrading ceremonies of Shamanism and fetichism.

Africans reach the lowest dip of the religions concept.

This general principle is exemplified in the religion of the African peoples. The thirty-five ounces of Nigritian brain is balanced against a minimum of rationality in religious belief. In fact, as the African is the lowest type of mankind, so also is his religion not only the lowest form of existing human superstition, but also the lowest *possible* form of belief and practice. The reader's attention may well be called to the manifest truth that the religious degeneration of human beings can not descend to a lower plane than that occupied by the superstitions of the Hottentots and Bojesmans. To sink further would be to fall to the level of irrational brutishness, in which the religious customs, if so they might be longer called, would be no further discriminable from the irrational, and sometimes inexplicable, habits of brutes.

Pitiable dependence of Bushmen on their fetiches.

In the foregoing paragraphs we have depicted the worse forms of the African religions. The poor savages of the Cape countries depend in all things upon their fetiches. The little rude images which they carry with them are the be-all and the end-all of their faith respecting the spiritual powers. In many cases the fetich is no more than a charm or an amu-

let. Thus far, however, the faith of the people is no more than the intense and barbaric expression of the same sentiment which to the present day exists in, or at least still shadows, the mind of nearly all the peoples of the world. The weaker parts of every race and nation are still touched with the superstition of the amulet and the charm. Of this superstition the Bushman is the culminating example of the world.

PROMENADE OF THE DHU.—Drawn by Riou, after a sketch of Binger.

It has been claimed by many travelers and observers that some of the peoples of the interior of Southern Africa have no religion at all. It has been said, by what would appear to be competent authority, that tribes here and there have never formed any conception of supernal powers above themselves — that they have no idea of forces controlling nature and directing life, and consequently form no conceptions of duty or of even the necessity of any religion.

Opinion that some Africans have no religion.

This is, perhaps, not true. If we mistake not, all of the Nigritians have some form of religion, some notion of spirits, some fears regarding their influence over the affairs of life. The notions which such peoples entertain, however, are merely rudimentary, and do not include any of the truer elements of even an enlarged superstition. The religious customs of the savage tribes show a childish stage of development at

Rudeness of Nigritian ideas respecting their fetiches.

which the inquirer may well be astonished. The aborigines address their fetiches with less regard and veneration than the children of the better classes of barbarians would show in addressing their parents. Negroes have been seen to cajole and coddle their little wooden and stone gods, soothing and petting them in order to induce the inhabiting spirit to be propitious! In other mood they will at intervals become captious and angry with their fetiches because they do not respond to worship, and in such feeling will smite them with the hand, or even break them and throw them away as no longer worthy of the devotion of the possessor!

FETICH DANCE—MOKHO MISSI KOU.
Drawn by Riou, from a sketch.

One of the worst aspects of this religious degradation of the Nigritians is its apparent persistency. It seems to hold fast to the blood and intellectual constitution of the Negro races. It is a well-known fact that the Blacks, when lifted out of their native environment and transported to foreign lands, still persist in and reproduce their native superstitions. This is abundantly shown in the history of the African race in the United States. Here for fully seven generations this people has been planted. The ancestors have passed away, and a new race of slave or free children have followed their fathers and mothers through more than two and a half centuries; and yet the native superstitions of Africa reproduce and perpetuate themselves in the Blacks with little abatement. The Voodoo orgies of the South attest in a striking, not to say terrible, manner the persistency of the ancient degrading ceremonies and idolatries of the race. No other scenes of superstition so characteristic, so wild, so well attuned to the weird harp of barbarism, have been witnessed in these continents since the days of the Aztecs—so gloomy, ghostly, terrible—as are the night meetings and Voodoo dances of the Blacks, celebrated deep in the somber woods of our sugar-growing and cotton-growing States.

Persistency of superstitions; Voodooism in United States.

Among the better developed African nations a higher stage of the religious evolution has been reached. More rational and spiritual notions do, without doubt, hold among the better tribes, though in no case has the native reli-

Higher tribes have better notions of the powers above.

gion advanced above the fetichistic stage. With the higher tribes the opinion holds that the fetich represents or contains a spirit who is able to hear and to help. Some such natives have trees or rivers for their fetiches, and them they worship. In doing so they are not far beneath that stage of development which we have seen in many countries. We should in this connection remember the worship of the Nile and Ganges, and that frequently recurring idolatry of the early Semites which took the form of tree-worship, or at least the worship of effigies carved from the standing stumps and trunks of trees in high places.

Temporary character of the fetiches; museums of idols.

In the choice of the objects of worship—if worship it may be called—the African mind turns constantly from one thing to another. New fetiches are chosen and the old discarded. When anything new is to be undertaken a new fetich is taken for the enterprise. If the affair goes well, then the fetich gains reputation and the owner will for a while cajole and coddle his idol with the greatest show of affection and confidence. This may continue through several enterprises; but if luck chances to turn against the possessor's cause, away goes the fetich. It is rare that an object continues in favor from one generation to the next, but in some instances those fetiches that have brought success in great wars are permanently adored. Collections of such fortunate idols may be seen in many parts of Central and South Africa.

Question of a Supreme God among the Africans.

The question has been often raised as to whether the Africans do or do not believe in one great spirit having power supreme over nature and man. The answer to the question is both affirmative and negative. The lower tribes of the interior and south have no such belief. They have it not for the manifest reason that they are incapable of it. To people of such a state it were as foolish —but not more foolish—to speak of an Almighty God, creator of all things, maker and upholder of heaven and earth, as it were to speak to the same people of spectroscopic analysis or the precession of the equinoxes.

Various degrees of enlightenment in different tribes.

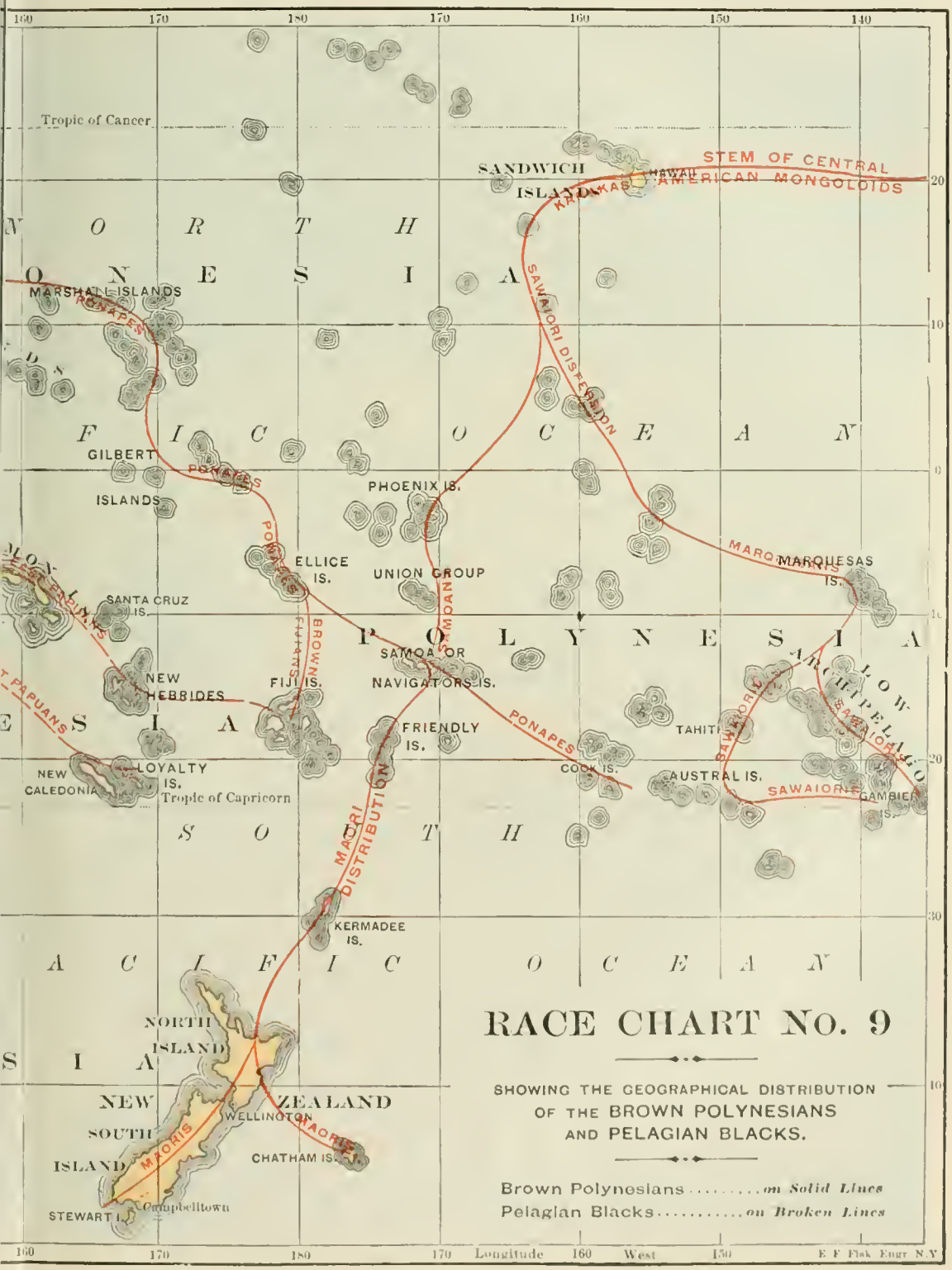
The African mind is not in that stage of development which is capable of bearing such ideas. All of its notions are accommodated. They are reduced and adjusted to the small sphere of thought of which the race is capable. The limits of this sphere vary considerably with the different stages of evolution in which the Nigritian races are found. Some have sufficient brain to receive instruction. Some have vaguely conjectured for themselves the rudimentary ideas of religion. All are profoundly pervaded with superstitions which haunt and obscure the intellect to an extent which may not be paralleled among any other people of the world. Through this obscurity there may be here and there in the higher minds pencils of light, glances and glimpses of that faint illumination which is still faint even in the highest intelligence of mankind.

Possibility of the civilized life among Nigritians.

The ethnologist, the historian, if he be profoundly imbued with the scientific concept of the human race, must be able to discover in the Africans, as in all peoples whatsoever, the grounds of a possible development into the higher forms of the civilized life. What is said in the foregoing pages is intended to be dispassionately descriptive of the intellectual and moral, as well as the physical, condition of the Nigritian na-

tions. It is not intended to convey the idea that nature has put a bar against them and their possible evolution into the higher life. Indeed, the whole tendency and purport of the foregoing dissertations on the condition, not only of the Africans, but of all branches of the human family, have been constantly in the way of suggestion and intimation of the progressive principle in every department of human life. Movement, progress, betterment, the uplift from the lower to the higher plane—these have been the principles of belief which have pervaded the pages of the present work. The discussion of the Nigritians has not been exceptional; but it must be freely confessed that the manifest condition of these peoples is such as to make them an element of skepticism to philanthropy and, in some measure, a stumbling-block to hope.

CHINA
LOO CHOO
BONIN IS.
FORMOSA
HAINAN
MARIANNE OR LADRONE ISLANDS
PONAPE OR MICRONESIAN DISPERSION
PONAPES
MICRONESIA
CAROLINE ISLANDS
PHILIPPINE ISLANDS
LUZON
PALAWAN
MINDANAO
PELEW IS.
CHINA SEA
CELEBES SEA
PACIFIC
BORNEO
GILOLO
DYAKS
CELEBES
PAPUANS
NEW IRELAND
NEW BRITAIN
NEW GUINEA
BANDA SEA
JAVA SEA
JAVANESE
FLORES
TIMOR
ARAFURA SEA
SEA NEGROES
AUSTRALIAN DIVISION
NORTH AUSTRALIA
AUSTRALIANS
TASMANIAN STEM
QUEENSLAND
AUSTRALIA
WESTERN AUSTRALIA
SOUTH AUSTRALIA
NEW SOUTH WALES
SYDNEY
PERTH
ADELAIDE
VICTORIA
MELBOURNE
TASMANIA
Hobart Town
INDIAN OCEAN
MALAYO-MONGOLOID STEM
MALAY PENINSULA
SIAMESE
SUMATRANS
BORNEAN MALAYS
SUNDA ISLANDS
STEM OF PELAGIAN BLACKS
Longitude East from Greenwich


RACE CHART No. 9
SHOWING THE GEOGRAPHICAL DISTRIBUTION OF THE BROWN POLYNESIANS AND PELAGIAN BLACKS.
Brown Polynesians ..... on Solid Lines
Pelagian Blacks ..... on Broken Lines
Tropic of Cancer
Tropic of Capricorn
SANDWICH ISLANDS
HAWAII
STEM OF CENTRAL AMERICAN MONGOLOIDS
KANAKAS
SAWAIORI DISTRIBUTION
MARSHALL ISLANDS
PONAPES
GILBERT ISLANDS
PHOENIX IS.
ELLICE IS.
UNION GROUP
MARQUESAS IS.
SANTA CRUZ IS.
SAMOA OR NAVIGATORS IS.
NEW HEBRIDES
FIJI IS.
FRIENDLY IS.
TAHITI
COOK IS.
AUSTRAL IS.
GAMBIER IS.
NEW CALEDONIA
LOYALTY IS.
MAORI DISTRIBUTION
KERMADEE IS.
NORTH ISLAND
NEW ZEALAND
WELLINGTON
SOUTH ISLAND
MAORIS
CHATHAM IS.
STEWART I.
Campbelltown
Longitude West
E. F. Fisk Engr. N.Y.

RACE CHART No. 9.

EXPLANATION.

It is the purpose of this Chart to show the dispersion of the Brown Polynesians and the Pelagian Blacks, or Sea Negroes. The facts here presented are nearly all of the ocean world. The stem of the Brown Polynesian dispersion comes out of Asia by way of Malacca and Sumatra. On this stem are developed, first of all, the great Malay races: namely, the Malaccans, the Sumatrans, the Javanese, etc.

The Malay line extends into Borneo, a greater part of the people of that island being of this stock. Such are the Dyaks, and such, further to the north and east, are the Philippine Islanders and the Formosans.

From this stem, there is a Micronesian dispersion eastward through a large part of the Pacific Ocean. In no other region of the globe do we find such wide departures, such immense reaches of the race-vine, as in this watery world of the South Pacific. The human stem wanders on and divides as far as the Sandwich Islands on the north, the Marqnesas and the Low Archipelago on the east, the Samoan Islands, the Fijis, and, finally, New Zealand, in the extreme south, where the Maoris represent the ultimate dispersiou of Polynesian life.

The second general stem in this Chart is the broken line of the Pelagian Blacks. These come out of the ocean, as if from the submerged continent of Lemuria. The Sea Negroes are developed, as illustrated in the Chart, in the Celebes Islands, in Papna, in New Hebrides, New Caledonia, and Tasmania. More important than this branch is the Australian stem, which touches the continent in North Anstralia, and divides right and left through all the coast regions of that immense country.

On this line are developed the native Australians, who may be regarded as the lowest order of mankind. The facts presented in this Chart, though not so important as those of Chart No. 2 or No. 3, are, nevertheless, full of interest and picturesqueness. (For connection of this distribution with the general scheme of mankind, see Race Chart No. 1, "Eastern, or Oceanic, Division" of the "Prehistoric Black Races.")

BOOK XXX.—AUSTRALIANS AND PAPUANS.

CHAPTER CXC.—BLACK INDIANS AND VEDDAHS.

IN the preceding chapters we have dispatched by far the larger and more important division of the Black races of mankind. The Africans are manifoldly more numerous and vast in all proportions than are the remaining Blacks of Australia and Papua. But, as we have said, importance in ethnological inquiry is not in all cases determinable by numbers. The interest of the study frequently turns on small groups of men, mere tribes and communities, remotely situated, and possibly diminishing in numbers. The importance depends—or at least the interest depends—upon the emplacement, the situation, the relation of the given tribes to others, or, perhaps, upon the peculiar ethnic characteristics of an otherwise inconsiderable people.

Importance of races not correlative with numbers.

This feature of ethnological inquiry finds its analogue in the botanical study of the products of the earth. The trees that constitute the forests of the world, for instance, do not have an interest commensurate with their *extent*, but rather with respect to their *place* and *peculiarities*. Thus, for example, the Monterey cypress prevails on only a single point of this terrene sphere, reaching out to the Pacific on that part of the coast westward from the bay of Monterey. But how great has been the interest of botanists, and of scholars in other departments of inquiry, respecting the Monterey cypress! Does it not couple the world that now is with a world gone by? Is it not the remaining fragment of a forest, perhaps vaster than a continent, occupying aforetime the illimitable bed of what is now the Pacific? Indeed, what does this limited grove of Monterey cypresses, perched on the Pacific cliff, standing there solitary among all the vegetation of the earth, *signify* and *say* to the minds of men?

Plant life has interest from its place and peculiarities.

In like manner a race here and there holds such relations with the remainder of mankind that, though small in num-

CEYLONESE LANDSCAPE.—Cocoanut Plantation.

bers and little significant in the high-sounding pages of political history, it nevertheless possesses an inherent interest that only increases with the progress of investigation and study.

Outreaching of Black races eastward.

We are here to follow the line of the eastern division of the Black races of mankind from its supposed origin in a Lemurian continent eastward until it reaches the limits of its force and sinks forever in the Melanesian islands. For a great distance the line of this eastern dispersion is maritime. It seems to tend in an insular direction. Only once in its progress toward Australia and New Guinea does it touch the Asiatic continent. Even that is in dispute; but the better view appears to be the one which makes the pre-Austral line cross the southern peninsula of India and the island of Ceylon.

Place and affinity of Veddahs; their low estate.

It is here that we find the remnants of a Black race called the Veddahs. To these we have several times referred incidentally in former parts of this work. Of the ethnic affinity of the people referred to there can hardly be a doubt. Their race traits, as well as their manners and customs, point clearly to a common ultimate origin with the Nigritians and the Australians. It is the existence of such a race in the geographical situation before us that has led, along with many other facts of like kind, to the conclusion of a final singleness of origin for all the Blacks, whether in Africa, Southern India and Ceylon, Australia, Papua, or the smaller islands of Indonesia.

The Veddahs, like the great tribes and nations of Central and Southern Africa, belong to the lowest strata of the human family. It is said that the name Veddah signifies "hunter." The people so designated in Ceylon, and the related races in the extreme south of India, have been immemorially regarded as the aborigines of these parts, having had their native seats in the localities indicated before Ceylon and Southern India were subjugated by men of the Aryan race.

Distribution of Veddahs in Ceylon.

Time was, no doubt, when the natives of both island and main shore were overrun by the Hindus from the north, much as our own aborigines have been trodden down and pressed back by the powerful Whites. After the discoveries of the sixteenth century the Veddahs, called Yakkos in the East Indian writings, were found by the incoming Europeans in different parts of Ceylon, and only in their relics and ethnic traces on the continent. They were in a condition of great degradation, none of them rising higher than the beginnings of the civilized life. The dominant race in the island was the Indic Singhalese. The Veddahs had fallen back to the condition of a suppressed aboriginal race.

Coast and Rock Veddahs; their manner of life.

At the period referred to the Veddah tribes had already divided into three groups, quite distinct, and differing among themselves in manners and progress. First, there were the Coast Veddahs, living, as the name implies, near the sea, and already considerably intermarried with the Hindu conquerors. Their coast residence and the admixture of foreign blood had, by the beginning of the eighteenth century, brought them up to a semicivilized condition. They were greatly superior to the other aborigines of the island.

The second group were the Rock Veddahs, living, as the name suggests, in the wild regions of the interior, and having their abodes mostly in the rocks, after the manner of some of the North

American Indian tribes. They were savages, having only barbaric arts, no agriculture, and the products of the chase as their means of subsistence. Between them and the Coast Veddahs were the Village Veddahs, who partook somewhat of the character of each of their fellow tribes. The village peoples lived a life half-and-half between the hunt and the field. They were also, in a measure, nomadic. They possessed a few domesticated animals, but were by no means so well advanced as their fellows and kinsmen of the coast.

GATHERING DATES IN CEYLON.

From this sketch of the classification of the native Blacks of Ceylon, the reader may infer the remaining features of the race. One of the first of the traits to be noted is the variable degree of progress shown in the different tribes. This is always a favorable symptom in the ethnic life of a people. It shows growth, development, amelioration. The best of the Veddahs are, at the present time by their mixed descendants, capable of joining hands with many tribes belonging to the Brown races of mankind.

Varying degrees of progress among them.

The ethnologists have restricted the term Veddah to the aboriginal Ceylonese, reserving for their kinsmen of the extreme south of India the names Todas and Tamils. Between the latter and the true Veddahs certain tribal discriminations are clearly discoverable. The Veddahs appear to have been more affected by Hindu influences, more modified in race character, than have the Blacks of Southern India. It is claimed that the latter are, on the whole, superior to the former. The Toda-Dravidians, belonging to the hill country near the southern extremity of the continent, are thought to be remarkably free from race intermixture with the Aryans. Nor would it be far from correct to regard the Todas and their neighbors, the Tamils, as the highest present native development of the Black division of mankind.

Relations of the Veddahs to Indian Todas.

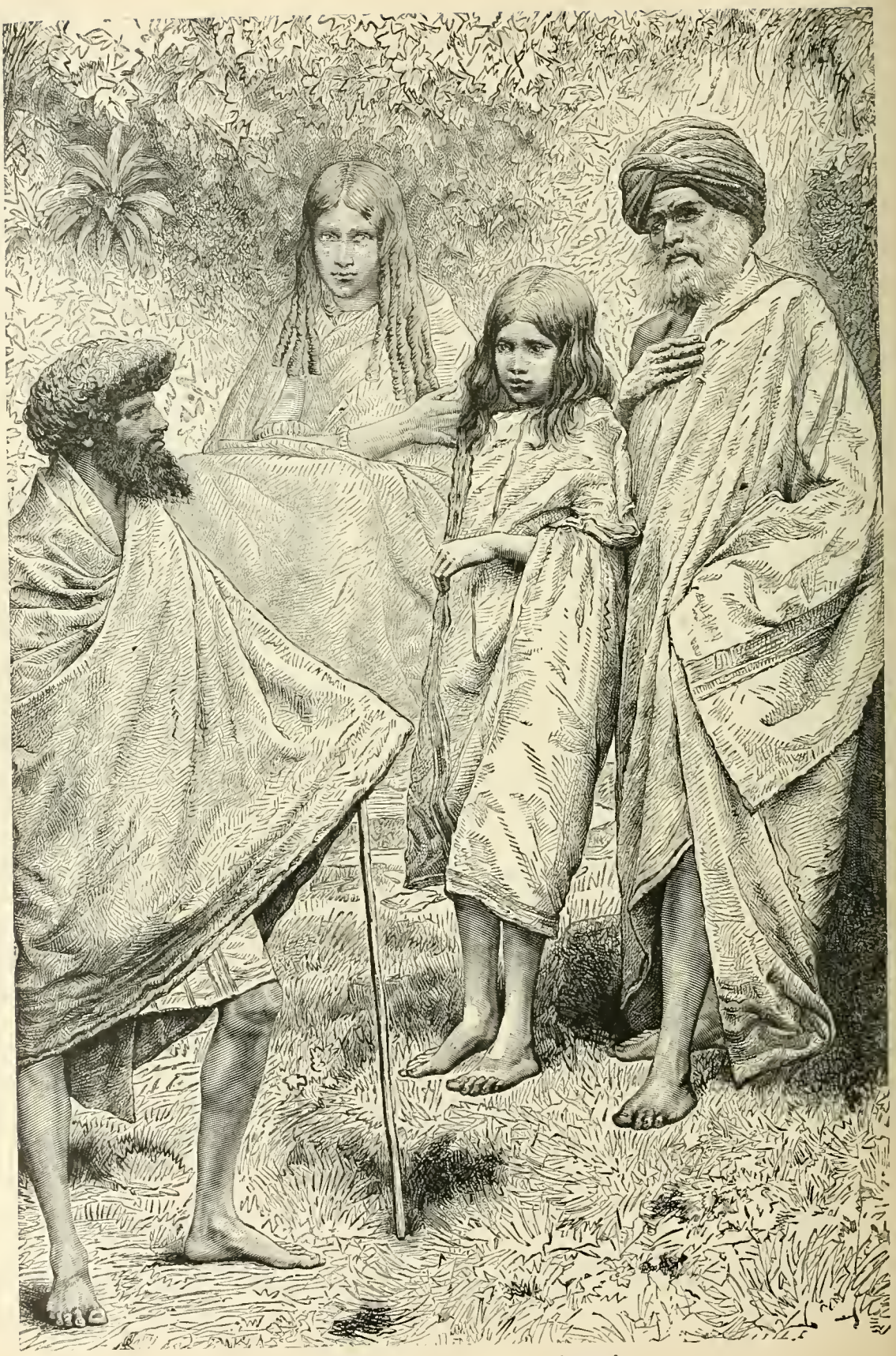
In personal characteristics the Todas have been uniformly commended by those who have visited them in their native land. They have even been compared with the Romans in their features and form. In stature they are rather tall, and have the athletic mold. The complexion is a dark brown, or brownish black. What has been noted with surprise is the fact that they have rather heavy, bushy beards, with the accompaniment of formidable mustaches. The hair also departs considerably from the wooliness of the African. The complexion of the women is superior to that of the men. Both alike share with the Indic Aryans certain peculiarities of feature and person which we may, with little hesitation, ascribe to climate and environment.

Superior features and characteristics of the Todas.

Turning again to the Veddahs proper we note the generally barbarian character of the race. They are manifestly Negroid in affinity and derivation. They are small in stature, the men having an average of about five feet, and the women being lower by two or three inches. The heads are small, the skull thick, and the average capacity of brain hardly as much as forty ounces. Their intellectual abilities are correspondingly small. Their domestic estate is communistic. Tribal organization does not exist. The true aborigines have neither headmen nor kings.

Traits of the Veddahs; manner of life and language.

The same inert manners which we have noted in Africa are repeated in Ceylon. The Veddahs scarcely build at all. We speak here of the rock tribes dwelling in the unmodified estate away from the coast. The people live in caves and hollow trees. They subsist upon what reptiles, insects, vermin, wild roots, and the like, they can take by their savage wits, or scratch, beastlike, from the earth. Of mind proper they can scarcely be said to possess aught. They are incapable of counting beyond two, or at most, five. They can not remember. They can be taught the simplest knowledge only with the greatest difficulty. Even their senses are deficient. They have little appreciation of



TODA TYPES.—Drawn by Fritel, from a photograph.

sound or color. It is believed by observers that they scarcely distinguish between loud and soft, between red and green! Only in a single point do they appear to have gained, even by contact with superior peoples. Unless linguistic scholars have mistaken the facts, the language of the Veddahs is formed mostly of Aryan words. If so, we must conclude that by degrees the Coast Veddahs first, the Village people secondly, and even the Rock tribes at last have taken from the conquering Hindus a sufficiency of the Aryan vocabulary to meet the poor, savage requirements of the race.

Veddah institutions and superstitious beliefs.

Of the means of subsistence, where such means are merely natural; of the social estate, where that estate reaches not further than a degraded communistic marriage; of civil institutions, where none is, we need not pause to speak at length. No people, however, have probably been found so low in the scale as not to possess at least some rudiments of superstition and worship. Such beginnings of religion are found among the Veddahs. They have their ceremonies. They believe in spirits, good and bad, in deities and devils. To the one and to the other they assign the moral qualities and passions of human beings. The theory is that the spirits and demons must be worshiped, or at least placated, with offerings and incantations.

Ceremonials of the Veddah religion.

The resulting religion is Vuduistic. The principal ceremonies consist of barbaric dances, with the accompaniment of loud noise and shoutings. The belief of the participants is that by such means the malevolent gods may be scared away to their own place, and the people be thus relieved of the evil presence. The religious theory includes a trace of ancestral worship; but the Veddahs do not agree with most ancestor worshipers in regarding *all* their progenitors as good. On the contrary they think, not without show of reason, that the ancestors, as well as the spirits with whom they are associated, were in life partly good and partly bad.

Affinities with other Blacks; lack of race vitality.

The Veddahs in their tribal life and tendencies seem to be allied for the most part with the Africans and the Australians; but in some particulars they suggest rather the aborigines of the Brown races. Thus, for example, that prolific character which we have noted as a powerful element in the life of the Nigritian races is wanting in the Veddahs. Indeed, the law is here reversed, for it appears that these barbarians are not able, in modern times, to preserve the numerical strength of their ancient tribes. Like the North American Indians in the presence of their conquerors, the aborigines of Ceylon decline in numbers and strength. This is said of our Red men, and also of the Veddahs where they are in contact with the superior races. In our own country it has been found that the wild Indians in the West do not, according to popular belief, fall away numerically or in tribal strength. Possibly the same thing may be true of the Rock Veddahs and other native Ceylonese in situations where they least suffer from the attrition of the Singhalese. Such, however, are the narrow limits of the island that the Veddah race, as a whole, declines and tends to extinction.

These notes on the character of the aboriginal peoples of South India and Ceylon are made as if *en route* to Australia. Thither the ethnic line marking the eastern dispersion of the Blacks now

FOREST SCENE IN CEYLON.—Drawn by P. Langlois, from a description

leads us. Nor should we forget that in following this line we are nearing the end of that final distribution of the human family which has so long detained us in our excursions across the continents and through the islands of our globe.

Another general remark may be made while passing in our inquiry toward that great island of the South Pacific which may well claim the continental character. This observation has respect to the race decline which we mark in our present course. We have observed in speaking of the Nigritians that they seem to fall away in ethnic character as we follow them along their lines of dispersion from the eastern to the western and southern parts of Africa. The same phenomenon recurs in the line of our present inquiry. The highest form of life which we find developed in the track of the eastern division of the Black races is found in Southern India, and this is the situation which is *nearest* to the point of departure.

Decline of Black races with removal from origin.

From this point there is already, when we advance into Ceylon, a manifest deterioration of the race. The Veddahs are greatly below the Tonda and Tamulian Dravidians of the continent. As we proceed from Ceylon to Australia—or rather on our arrival on the coasts of that far country—we immediately note the further degradation of the aborigines. The case is exactly analogous to that of the Nigritians. The further the line of distribution is followed, the lower is the development of the tribes which it produces. It would seem that the ethnic force of the Blacks ebbs and sinks as it flows further and further from the original fountain.

Another general observation may be made from our present point of view, and that is the great distance, hydrographically measured, which we must pass after leaving the native seats of the Veddahs before we reach, in our south-eastern progress, another coast occupied by native Blacks. If we mistake not, this is the longest single span of departure, whether by land or water, to be discovered anywhere among those lines which mark the race movements of mankind. There are, of course, paths of dispersion much longer and more far-reaching than the one before us; but these are represented in their course by tribes and nations, sometimes thickly planted, sometimes more sparsely, in the direction of the movement.

Great span of departure from Ceylon to Australia.

Between Ceylon and the north coast of Australia, however, there appear to have been dropped no representatives of the Black division of mankind. The distance is sufficiently remarkable, and is wholly oceanic. From Ceylon to Northern Australia is a span of nearly twenty degrees of longitude. The departure from south to north is about ten degrees, and yet through this great expanse a primitive race of Blacks seems to have descended, and to have distributed itself from north to south and from west to east throughout Australia.

No Blacks found between Ceylon and Australia.

The existence of such a fact in ethnographic history suggests most strongly a former distribution of the lands and waters of the Eastern Hemisphere differing much from the present. We may accept it as a fact that Asia aforetime reached in these regions of the earth far beyond the equator, extending, perhaps, with land continuity as far as Tasmania! If this hypothesis be correct—and it has wellnigh passed from hypothesis to fact—then the chief eastward distribution

Former oceanic outreach of Asia probable.

AUSTRALIAN LANDSCAPE.—Forest and Kangaroos.—Drawn by G. Vuillier, from a description.

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AUSTRALIAN FAMILY.

of the Black races may have been, and doubtless was, by *land* and not by water. True it is that the Australians and Papuans have not shown that measure of dread of the sea, that fearfulness of adventure, which has marked the Blacks of Africa; but such is the character of the Eastern Blacks, such their weakness and degradation, that we may assume both their inability and indisposition to have made their way by water from their land connections in Southern India to their foothold in Australia and the Papuan islands.

CHAPTER CXCI.—ABORIGINAL AUSTRALIAN BLACKS.

WHEN Australia was discovered by the Dutch at the beginning of the sixteenth century, the country was found to be sparsely inhabited by a race of beings that awakened both the curiosity and the wonder of the discoverers. They were Blacks. They evidently belonged to one of the lowest varieties of mankind. They surprised the Whites by a barbarism and degradation of which Europeans had never before conceived. Nothing like this level of humanity had hitherto been noted by the adventurers who were just now beginning to make their way into the dark corners of the earth. Afterward came the English. The island continent was circumnavigated. Natives were found on every habitable coast, and as far into the interior regions as the explorers were able to penetrate.

European wonder at the Australian aborigines.

We should here note the fact that the astonishment of Europeans at the condition of man-life in Australia was equaled by their surprise at the condition of the vegetable products and merely animal beings of the great island. Nature in all of her developments seemed here to exhibit caprice, or at least to depart by great degrees from those types of existence with which the men of Europe had been acquainted. Though

THE CASSOWARY.

vegetation on many parts of the coast was rank, no ruminant beast was found. The cud-chewing instinct and capacity were wholly wanting in the few grass-eating animals. Of those mammals that bring forth alive, only a few species were discovered. Subsequent inquiry showed that even the dingo, or wild dog, had been imported from the islands of the north.

Caprice of nature in all her products.

No animal of the simian kind, whether baboon or ape or monkey could be found. Only a few rodents and creatures of the bat kind—the latter developed into several extraordinary species of flying animals—were discovered. The birds, as might have been expected from the easiness of their migrations, were more numerous, but among the winged creatures there were great departures from the established order. The eagles were white and the swans were black. The great birds depended on flight of foot and not of wing. The coloration of all of the denizens of the woods, whether singing or silent, presented new varieties of hue and feather hitherto unseen of thinking men.

Strange departures in animal life of Australia.

AUSTRALIAN LANDSCAPE.—LAGOON OF GRACEMERE.—From a Danish engraving.

In a larger sense the same contrariety and strangeness might be marked in the country as a whole. Its interior is a desert, its outer rim a broad belt of hill and river and lake and forest, includ-

Contrarious character of the country itself.

ing some of the finest districts on the earth. While we shall not in this connection repeat the geographical description of Australia already presented in another part of the author's works,[1] we merely refer to it as the local setting of those native races whose character and habits we are here to discuss. And first of all, what may truly be said of their rank and place among the various peoples constituting the human race as a whole?

"I fix upon the Australians," says Winchell, "as the lowest type of humanity." Certain it is that the race under consideration does compete for the lowest grade of existence. We have already had occasion to speak of the relatively degraded rank of the Nigritians. We have traced the descending lines of that family of mankind until the decline of the nature of man seemed to reach a minimum in Dahomey and among the Hottentots and Bojesmans. It only remains to institute certain comparisons and to ascertain, if we may, the relative rank of the Australian aborigines. Is it true that the mind is the standard of the man? Is it true that the mind is correlated in its powers and activities with the capacity of the brain? Is the man directly as the brain which he possesses, or more properly as the brain which possesses him? So far as the merely physical conditions of the problem are concerned, these we are able to determine. In brain capacity, as decided by measurement, the native Australians are the lowest of mankind. The average cranial measurement of the Nigritians ranges from one thousand three hundred and sixty to one thousand three

Australians compete with Africans for the lowest rank.

NATIVE AUSTRALIAN SKULLS, FROM ROCKHAMPTON, CENTRAL QUEENSLAND.
From Danish drawings.

[1] See Ridpath's *Universal History*, Book Twenty-eighth, pp. 833–839.

hundred and eighty-seven cubic centimeters of matter. Measurements have been made of the brains of West African and South African women, showing a minimum of about one thousand two hundred and fifty cubic centimeters. The average cranial capacity of the Australians is approximately one thousand two hundred and seventy-six centimeters, while the lowest measurement falls off to one thousand one hundred and eighty-one centimeters. Comparatively, the average Australian brain is less than that of the Nigritians by about eighty-four cubic centimeters, or six and six tenths per cent of the whole.

This critical mark of inferiority is reinforced by others of like significance. The Australians are the most long-headed, or dolichocephalic, of any known species of mankind. They are also the most prognathous; that is, the countenance is thrown forward in the central part to a greater degree than may be seen in any other human beings. To this we may add that the Australian nose is broadest and most nearly approximates the merely animal nose of the gorilla. All of these features combined produce an aggregate effect of mental weakness and physical animality for which perhaps no parallel can be found among any other species of mankind.

Small cranial capacity and long-head peculiarity.

WOMEN GATHERING FOOD.—Drawn by Tofani, from a description.

In a few of their physical characteristics the Australians, on the other hand,

appear to better advantage than do the Nigritians. While the latter are jet-black, the Australians are only mahogany-black, leather-colored, blackish-brown. Under examination, the Australian hair is found to be superior to the Nigritian wool. Though it is as close and generally as much kinked as the hair of Negroes, it is of finer quality and approaches more clearly the character of true human hair.

Color and hair; brain quality must be considered.

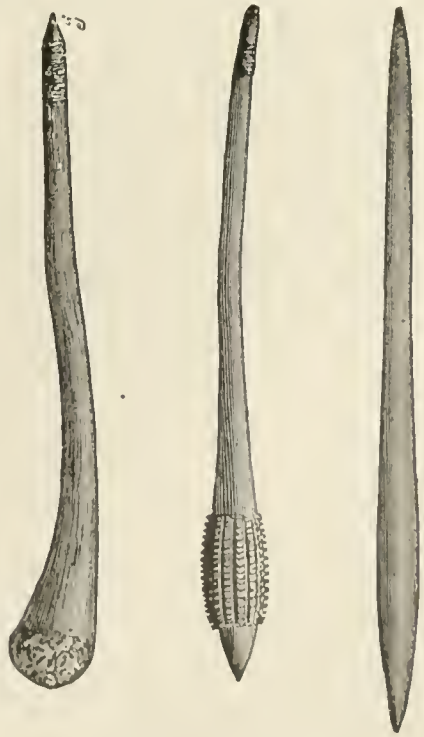
We must, however, go back to the more important considerations of brain and nervous structure in determining the relative rank of the two peoples in their contention for the lowest plane in human development. It should be noted that the weight and measurement of the brain of an animal are not finally determinative of its capacities. Approximately these qualities, that is, measurement and weight, are final; but there is another element to be taken into consideration, and that is, fineness and completeness of cranial organization. This circumstance must always be considered in estimating the mind-power of individuals. Large brains are not invariably concomitant with great mental capacity. Nor are small brains uniformly indicative of mental weakness. The form of the brain, the depth of the convolutions, the completeness or perfection of its organization, must always be taken into the account in determining the physical measure of mental ability.

If we mistake not, the same principle holds among the races. On the whole, the mind is as the brain-mass, whether the latter be measured for the individual or averaged for the race. But there are doubtless minor and exceptional deviations from the general law. This principle of variation between the mass of the brain, as such, and the correlated intelligence of mankind must be considered, and allowance therefor be made in reckoning the relative superiority of the Eastern and the Western Blacks. Certain it is that the Australians are lowest in cranial measurement, and probable it is that they are also lowest in intellectual capacities among all the varieties of the human race.

Australians of all men lowest in cranial measurement.

Theoretical reflections in all matters must be confronted with facts. The former must be corrected, amended, or even set aside by the latter. It were a poor treatise on any subject that is wrought out by subjective speculations. This is not to say that the natural concepts of the mind and pure reasoning as applied to the subject-matter of a given inquiry are to be rejected or neglected as a means of arriving at the best results. Both the inductive and

Facts the criterion in estimating mental capacity.



AUSTRALIAN WAR CLUBS.

deductive processes are required in the complete evolution of truth.

The Australians are seen, on the whole, to agree with our expectation. In a general way we find the aborigines of the great island living on a plane but slightly lifted above the level of a mere animal existence. Looking first at the food supply, we find that the natives generally rely upon chance discovery, rather than on forethought and providence, for the materials upon which life must be maintained. It is one of the characteristics of barbarians that they are unable or unwilling to provide. The horrors of starvation among the savage races are unrecorded, but are much more frequent than among the civilized and half-civilized peoples of the world. The lower orders of men hover ever along the border line of want. Australia lies centrally under the Tropic of Capricorn. The northern half belongs to the torrid and the southern half to the south temperate zone. The surrounding oceans, however, make the general climatic conditions more mild than they would otherwise be, and the conditions of human life are correspondingly modified and made easy.

Food supply; natives live on the borders of starvation.

AUSTRALIAN WEAPONS. 1, knife; 2, club; 3, spear-caster.

The manner of the aborigines is to take their food as they may, with hand or rude weapon, and to devour it in the natural state. We have noted the limits laid upon the animal life of the country. This fact has rendered the aboriginal methods of procuring food more difficult. Fishes are abundant, and birds are plentiful, and the exertions of the natives reach out for animal food in all three directions—to land, to air, to river. The compulsion upon them in these particulars has produced the best development of which the race has thus far been capable.

Hunger the first schoolmaster of savages.

BOOMERANG.

The skill and genius of the race—if such words can be applied to such a people—are shown in the making of those implements and weapons which relate to the chase and to war. The ingenuity of the Australians has not reached as far as the bow and arrow, but they make stone axes and spears of hard wood. The latter weapon and the smaller javelin are pointed with bone or stone.

Making and use of weapons and implements.

It is customary for the man of the household to carry a bag on his back, in which his fishing tackle, some shells for making hooks, spearpoints, and a few ornaments are contained. In fact, this

KANGAROO CHASE.—Drawn by Van Muyden

bag, as a rule, holds the larger part of the treasure of the Australian family. Of weapons, the principal is the spear. It is made of a shaft of wood, or cane, about ten feet in length. It tapers to a point, and is carefully barbed. The manner of hurling it is peculiar. A piece of wood is so cut as to contain a socket in the end, and into this the butt of the spear is inserted. The wooden piece, called the wummera, is grasped in the hand of the spearman, and the dart is hurled forward from the socket. It is reported that the skill of the Australians in throwing the spear is very great. Captain Cook has recorded that, at the distance of fifty yards, the natives are more sure of their mark than civilized people would be in sending a rifle bullet!

Here we reach also that most anomalous of aboriginal inventions, the boomerang. This implement is one of the strange things of the island. It consists, as all the world knows, of an arm of wood bent like an elbow and fashioned into a blade-like form, having a blunt edge around the inner angle.

Method of shaping and throwing the boomerang.

The peculiarity of this odd weapon is that it may be thrown so as to strike at a point which may not be reached by any missile projected on straight lines or regular curves. It ricochets against the air in a manner most remarkable, may be made to strike on the opposite side of a tree from the thrower, or to return over his head and hit in the most unexpected places behind or around him. Indeed, there would seem to be no limit in the matter of direction or place to the objective point which this strange projectile may be able to touch. Generally, when the missile has accomplished its work, it returns and falls somewhere near the thrower. It can be sent on its mission when the owner stands with his back to the object at which he aims. It is a sort of universal club, which may be hurled into almost any position by the skill of him who handles it. He who is unskillful in the motion of the boomerang is likely to be struck with it, from his inability to estimate its direction and ricochet. The boomerang has been one of the small wonders of natural science, and it were not far from correct to regard it as the most marvelous invention of barbarism. Its use in the hands of the savages greatly aids them in procuring subsistence. They are able, by practice, and, possibly, by hereditary skill, to throw their wonderful club in such manner as to strike birds, flying squirrels, and the like, in seemingly inaccessible positions, and it may almost be said that no creature, whether of foot or wing, is able to put itself into any open place where the boomerang can not follow.

Manufacture of palæolithic implements.

One of the striking facts in the rude industry of the Australians is their manufacture of arrowpoints and spearheads from flint. This is done in the palæolithic manner. Modern inquiry has been indebted to this people for a forth-showing instance of that ancient art which has given its name to the oldest recognized stage of human development. We may assume it as true that the Australians produce their arrowheads, spearheads, stone knives, and the like, in a manner identical with that invented by the workmen of the Old Stone Age. Travelers have been greatly curious and interested to watch the process of manufacture. This we have already described in one of the earlier chapters of the present work. The Australian maker chips his block of flint with a wooden pestle, using it in

BOOMERANG DANCE.—Drawn by Theodore Weber, from a sketch.

both percussion and simple pressure. In this manner he procures "flakes," arrowpoints, spearheads, stone knives, and many other weapons and utensils of the rough stone pattern.

Peculiar use of nets by the Australians.

Another showing of skill by the Australians is in the making of fish nets. We should say rather the making of nets, for the net is not limited in its use to the taking of fish. The Australians use it for birds and beasts as well. It is thus that they capture the emu, or Australian ostrich; also the kangaroo. Both of these creatures have remarkable strength as estimated by their size; but the natives secure them in their nets. They also take the largest fresh-water fishes in this manner. In doing so they employ bark canoes, and these are sometimes made of such strength and capacity as to bear the sea waves for a considerable distance from the coast.

Significance of weapons; Australian cannibalism.

Such implements and contrivance illustrate the poor intellect of this people, and, at the same time, mark its limitations. In no other direction are the Australians so well developed as in the matter of their weapon-making and the fabrication of nets. The cords of which the latter are made are produced from the hemp-like fiber of a native plant, and are very strong. In other particulars the native skill falls far below. Cannibalism furnishes a part of the food supply; and the inhuman custom is not limited to the bodies of slain enemies. Such as are captured are eaten with glee. A victory feast is celebrated by the triumphant tribe, and the choice parts of the enemies slain are served with rejoicing. But if battle do not furnish a supply of man-food, then natives of the tribe are selected and slain. It is said that the eating of human bodies by these barbarians is always accompanied with superstitious ceremonies and manners, showing that the man-food is regarded as a morsel, different in kind and more noble than all other dishes.

Wearing of skins; personal ornaments and modesty.

At the time of the first explorations of White men in Australia the natives were found, in many places, entirely destitute of clothing. In other parts they were clad, as above indicated, in the skins of beasts, generally sheepskins, which were adjusted to the backs of the wearers. In addition to this, a square piece of skin was adjusted to the front of the person, below the waist. Otherwise the body was entirely without covering. The hair was worn long, and was matted into a hard mass with dirt and grease. It was observed by Captain Cook and other early explorers that those natives who were destitute of clothing generally wore a bone ornament, five or six inches in length, in the cartilege of the nose. As a rule, the Australians have not been given to tattooing their bodies, but in some districts the usage prevails. Across the front of the chest, between the level of the shoulders and the waist, a series of horizontal cicatrices have been produced, the bands of raised and scarified flesh being about an inch in diameter. It was noticed in many places that the teeth of kangaroos or of men were worn as ornaments in the hair, being fastened thereto by means of gum. The tails of dogs were worn in like manner, and also pieces of carved wood and fish-bone. When on the chase, the natives were observed to put around their bodies pieces of the skins of kangaroos and opossums, with a view to protecting themselves from the brambles. As a rule, there appeared to be no sense of shame from the exposure of the body to observation, but it was noted by Cook and

Dampier that, in some instances, it was regarded as immodest for the bodies of *children* to be exposed to the gaze of others.

It is, perhaps, true that savages (such is the nature of the case) in every part of the earth rely in the first place, and principally, upon the animal kingdom for food. It is natural and necessary that they should do so. As to the earth, she yields her products in some regions in abundance, but in other parts with miserly parsimony. In tropical islands she may thus supply the principal wants of the inhabitants; but in all regions of the temperate and colder zone the native races must take and kill

The animal kingdom furnishes food to savages.

GATHERING WILD HONEY.—Drawn by Tofani, from a description.

FEAST OF OX ENTRAILS.—Drawn by Van Muyden, from a description.

from landside and air and water the objects of their desire.

This difference in the food supply lies at the basis of the difference which we discover between the arctic and the tropical aborigines. The latter are, on the whole, greatly superior to the former. The barbarians of all the frigid parts of the earth sink to a lower or lowest estate. It would appear, also, that within the tropics the insular are greatly superior to the continental savages. The separation of aborigines into small island groups within the tropical belt, or subtropical waters, by the interposition of seas, with the accompanying circumstance of abundant vegetable products, would appear to be the most favorable condition for the development of barbarian life.

Fish-eaters of lower grade than fruit-eaters.

Other conditions than those of food supply are thus seen to enter into the developing forces; but the flesh-eating, and in particular the fish-eating, barbarians sink greatly below the fruit-eaters and vegetarians. We have seen in Polynesia and our own West Indies to what a superior native grade savages may rise when assisted by the elementary conditions to which we have referred.

Correlation of food and ethnic character.

The degradation of the native Australians, like that of the South Africans, turns in part upon their food and in part upon the methods of taking it. The two facts act and reäct upon each other with downward pressure. The ethnic degradation leads to the seeking of certain kinds of food, and that food and the methods of taking it lead in turn to increasing degradation. Thus, for example, where food is scratched with the hands from the earth, there dirtiness and filth of person will follow. If this method be accompanied with the catching of reptiles and loathsome insects, and the eating of the same uncooked, the filthiness will be intensified. In a short time, under such conditions, the *habits* of bestiality will be established and presently transmitted by heredity. Thus the gravitation toward the earth increases with nearness to its surface; while, on the other hand, the uplift which comes from the nobler and sweeter foods gathered from tree-bough and free excursion through groves and along river banks, increases the aspiration with which it begins, and ends at length in the individual and ethnic improvement of the race.

CHAPTER CXCII.—DOMESTIC LIFE, ARTS, LANGUAGES.

IT is one of the necessities of the barbarian estate that its social and domestic institutions shall be restricted to a few natural and inevitable relations. It is surprising, however, to note with what formality, and even elaboration, savages discover and maintain their sexual estate and the usages that are based thereon. Among every people such usages prevail. Even promiscuity has its law and its determinate features. The Australian system of marriage, if marriage it may be called, is polygamy. This is maintained under sanction of opinion and such rule as may well go by the name of law But the marriage

Savage society has its usages and laws.

law is vastly complicated by the system of caste, which holds constant relation thereto. There are four Australian castes which are observed with as much strictness as are those of India.

The four double castes of the Australians.

We have said four castes when there are really eight, or, still more properly, twice four. The male barbarians are divided into four groups, and the women into four. Each of these is discriminated fundamentally by the name given thereto. Every Australian becomes at birth, by the fact of his name, one of the four castes. If the child born be male, he is called either Ippai, Murri, Kubbi, or Kumbo; if it be a female child, she is named Ippata, Mata, Kapota, or Buta. The caste Murri is sometimes called Baia, for the reason that the term Murri, with a different accent, is the aboriginal word for black man, or Australian, in general.

Sexual association of the castes; marriage laws.

The first male caste and the first female, that is Ippai and Ippata, are intimately associated. If one brother be Ippai, then all the rest of the male children are Ippai and all the female children Ippata. If the caste be Murri for the sons, then the daughters are Mata. In like manner, the Kubbi male caste and the Kapota female caste are associated; and so also the male Kumbo and the female Buta. The classes are thus double: Ippai and Ippata, Murri and Mata, Kubbi and Kapota, Kumbo and Buta.

Upon these castes the marriage system is based. Most wonderful is the formality with which these savages follow the rules of their sexual union. The missionary, William Ridley, has preserved for us the Australian marriage code, as follows:

1. Any Ippai may take in marriage an Ippata (not his own sisters), or any Kapota—the Kapota being the third grade from his own caste.

2. Any Murri may take a Buta (third from his own caste).

3. Any Kubbi may take any Ippata. This also is a third caste remove, but strangely enough in the inverse direction! The inferior Kubbi takes in marriage the superior Ippata.

4. In like manner, a Kumbo may take only a Mata. This again is a third remove upward.

Force of traditional custom respecting the castes.

It is due to say that the castes here referred to are not graded up and down with such marked superiority and inferiority as we find among the Hindus. The order is as given in the text; but gradations, or conspicuous departures, above and below, are not possible among savages; for all are below. None the less, the natives regard their barbarian rank in the order named, and marriage relations are contracted strictly according to the rules laid down. Should any transgress these laws, he would be resisted by his tribe and probably destroyed as a criminal!

Laws of descent; rules for caste of children.

The principles of caste are carried into the descent. Strange it is to remark the complicated and yet systematic results of the barbarian marriage laws. Here again the arrangement of the sexual union looks to *diversity* rather than to the *inbreeding* of the castes. It is evolution and not involution. The children of a cross-caste marriage are never of the same caste with either of the parents! The law of descent may, in its results, be tabulated as follows:

1. When an Ippai takes in marriage an Ippata the children born are either Kumbo or Buta; that is, Kumbo, if male, and Buta, if female.

2. If an Ippai marry a Kapota (as he may do), the children are, if male, Murri, and if female, Mata.

3. If a Murri marry a Buta (as he must do), the male children are Ippai, and the female, Ippata.

4. The children of Kubbi and Ippata are Kumbo and Buta, as they are male or female.

5. The children of Kumbo and Mata are, if male, Kuppi, and if female, Kapota.

The general law is that the caste of the children is removed as far as practicable from that of the parents, particularly that of the father.

It were not far from correct to regard this as the most remarkable system of marriage and descent ever invented by man! Doubly strange, therefore, that it should be the work of the most utterly savage people on the face of the globe! How was it devised? What were the instincts (for we can hardly speak of reason in such a case) that led to the formation of such a custom, and fixed it as the law of the race?

Remarkable character of the system.

UNDER A RAIN HUT FOR SHELTER.—Drawn by Tofani, from a description.

It may be noted that this system of marriage and caste bears strongly the impress of a desire for crossbreeding and constant differentiation. There is in the system, however, a manifest tendency to preserve tribal solidarity. We should remember that caste exists *within*

Method of crossbreeding preserves tribal solidarity.

the tribe. The result, therefore, of the peculiar method of sexual unity is to *distribute* the blood of the tribe, as if the tribe were an entity or a single person. Such result is attained, as we have seen, in the polyandrous system prevailing among the North American Indians. In that case each child is the child of one mother as to maternity, and of the whole tribe as to paternity. In the case of the Australians virtually the same result is reached, but by another course.

Remote results; polygamy does not interfere with castes.

Thus, for instance, a child born Ippai, has for father, Murri, and for mother, Buta; but the Murri father had for *his* parents an Ippai father and a Kapota mother. There is thus combined in each child the forces of a caste ancestry which very soon embraces all of the tribe in its upward branches. It only remains to add that the polygamous practice does not interfere at all with the fixed rules of marriage and descent. If a man marry several wives, each of them must belong to the permitted caste, and the children of each belong to the caste which is predetermined by law and usage.

Low character of the Australian lodges.

We may now properly glance at the poor industries and manners of the Australians. Here the degraded condition of the people plainly appears. As to building, they produce nothing except the inclining hovels under which they find a poor but sufficient refuge from the elements. A few of the better tribes build rude huts of logs. Without doubt the one-sided Australian lodge, rudely constructed of poles with bark or tree branches set at a low angle against one side, constitutes the lowest form of human abode known to our inquiry. The hovels of these natives, however, are not more degrading to the occupants than are the holes and caves used for dwelling places by some other savages, such as certain of our own barbarians and the Bushmen.

Manufacture of clothing, etc.; care of the head.

As to manufactures, the skill of the Australians extends only to rude articles of clothing, primitive utensils, and barbarous ornaments. Beyond this the inventive ability reaches out only in the direction of weapons, tackle, and nets. The making of this small apparatus of barbarian life is the be-all of Australian attainment. The natives cover their bodies only in small part with a sort of cloak or blanket of coarse matting, fastened with a wooden pin, and falling on the left side. The right-hand side is left open, so that the arm on that side has freedom. No head covering is worn, but some of the savages confine their hair in a net, at the same time ornamenting it with feathers or the tails of wild animals.

Fashion of the native canoes and boats.

The canoes of the Australians are not unlike those of the North American Indians. Some are hollowed out from the trunks of trees, and some are formed of bark, small bows of wood being set in the middle to keep the hull from curling up or collapsing. It has been noticed that on some parts of the coast the inhabitants are ignorant of boats, and navigate seaward no further than they can float on a log of wood. Sometimes they bind together four or five trunks of the mangrove tree, thus constructing a rude raft, on which they take to the water. On the western coasts no boats have been seen in the hands of the natives, and the littoral islands are not visited by the inhabitants if they lie out further to sea than men can swim. The East Australians use their boats in fishing, and from this manner derive a very large proportion of their food.

In the other arts the Australians are but little above the Hottentots. Pottery is unknown. They use as receptacles the skins of beasts, bladders, and leathern bags; also a kind of basket which they frame with some little skill.

The people show several symptoms of that rudimentary and abnormal pride which is one of the attributes of barbarism. This is manifested in tattooing the body; but the use of the word tattoo is hardly correct as applied to the work which the Australians do upon themselves. Such work consists, as we have seen, in producing *scars* in regular forms by the cutting of the surface of the body and allowing the wounds and gashes to heal as they may. The skin and subcutaneous tissue thus cut or scored with stone knives rises up in welts, giving to those parts of the body on which they are produced a horrid appearance. The breast and the back are selected for scarification, and the period of coming to maturity as the time of producing this savage mutilation of the person.

Manifestation of pride; manner of tattooing.

THE GRASSHOPPER HARVEST.—Drawn by Tofani, from a description.

We have spoken above of the relative intellectual rank of these people. In a few particulars the faculties of the mind are keen and fairly quick in action. These qualities are seen in distinguishing one object from another, and in the exercise of such powers as lie nearest to

Perceptive powers superior to the other faculties.

the natural senses. Time and again, in the preceding pages, we have observed the absence of the generalizing power in the minds of barbarians. This want of the faculty of abstraction and generalization is, to a certain extent, compensated by the keen perception of individual objects. Such peculiarities of mind are invariably reflected in the forms of language. The truly barbarian language, whether it belong to the Ruddy, the Brown, or the Black division of mankind, is incapable of supporting that kind of deductive inquiry which depends for its premises upon the formation of general conceptions.

Naming of objects; recognition of differences.

The Australians well illustrate in their language the truth of these principles. They give to each individual object a name; but they are not able to group several objects together and to form a name for the group, or class. It would appear that the barbarian invariably recognizes the *differences* of objects, and by such differences individualizes them to the highest degree. At the same time the savage mind is unable to recognize those *identities* in objects upon which all classification and generic nomenclature depend.

Prevalence of specific words; the Australian grammar.

The Australian languages agree with those of our North American Indians in having few terms for abstractions such as abound in the well-developed Aryan languages. Of specific terms and individual names there is no lack. It would appear that the Australian language has rather outrun the other features of ethnic development. There is a sort of native grammar, showing a conjugation of verbs, with mood and tense. It is said that the Australians have a singular number for one object, plural number for many, and, like the Greek, dual number for two. In the manner of most barbarians the Australians have not regarded sex as sufficiently important to warrant the introduction of gender in nouns; though names of men and of women are discriminated.

At least four of the parts of speech are inflected. Some of the parts, however, have a very meager development. The numeral adjectives extend only to three. Numbers more complex than three are expressed by joining the simple numerals additively, as it were, with hyphen; thus, "two-two," "three-two," "three-three," mean four, five, six, respectively.

Dialectical divergences depend on distance and obstacles.

Another feature of the Australian language, or we should say rather of the Australian languages, is their strong dialectical divergences. Though the tongues of all the tribes are fundamentally the same when they are examined by the tests of science, they are, nevertheless, deeply divided into dialects and families of speech. Generally, the divergence between the language of one tribe and that of its neighbor depends upon distance. Still more generally it depends upon the difficulty—whatever the same may be—of intercourse between the tribes under consideration. Sometimes these are divided by almost impassable mountain barriers or other natural obstacle. In such instances the languages on the two sides of the barrier are always found to be differentiated, the one from the other, to such an extent that the people of one division can not understand the speech of the other. The surprising thing in all of these cases is the extent to which the various dialects of this least intellectual of the races are developed in the direction of a grammatical, that is, a philosophical, language.

The Australians, more than the Bushmen, have the beginnings of government and law. We have seen how, in the domestic estate, usage has become law. There is a natural law of real property. Each tribe has jurisdiction of its own territories. This may be smaller—from sixty to a hundred square miles—or larger. Some of the greater tribes have a country several hundred square miles in extent. Each tribe subdivides its lands among the headmen of the tribe. The headmen are the chiefs of the tribe, and they have the responsibility of declaring in council whether there shall be peace or war.

Beginnings of government and law; the headmen.

The headmen also exercise priestly rights. They conduct the Vuduistic assemblies, at which the youth of the tribe, now come to maturity, are obliged to submit to such usages as the people approve, namely, scoring and gashing certain parts of the body to produce scars — and, if scars, ornaments — on the breast, the back, and sometimes on the face and limbs. When the native assembly meets, some headman, older and more experienced than the rest, is recognized as leader or king of the clan. The right to govern is not hereditary, but the councilors mostly belong to certain families.

Scarification of youth; the over-chiefs and wizards.

After the headmen, the most influential members of Australian society are the sorcerers and wizards. These may well enjoy their reputation. They it is who constitute the embodiment of the civil and political usages of the race. They prescribe its customs, interpret its superstitions, and pronounce upon the validity or invalidity of charms and exorcisms.

CHAPTER CXCIII.—SUPERSTITIONS AND ETHNIC TRAITS.

THE profound superstitions of the native races of Australia furnish a hint of a general law pervading all mankind. This law may be stated as follows: the degree of superstition among any people is the index of its moral and intellectual condition. Wherever superstition prevails, there human beings are drawn down to the level of barbarism. Wherever the power of superstition is broken in part, or in whole, there mankind begin to ascend to higher and still higher planes. The landscape of civilization opens on the vision as the cloud of superstition disappears. Those races that are most completely dominated by superstitious beliefs and practices are the lowest in the scale; while those divisions of mankind among whom superstitions have declined, furnish the highest and most prophetic examples of human life on the earth.

Superstition the index of moral and mental condition.

Under this law the Australians have their preëminence. They compete with the South Africans and the worst savages of primeval America for the lowest place in the scale of human development, and this rank is evinced in the character of the native superstitions. No barbarian mind has been more clouded than that of the Australians. Their superstitions are of the Shamanic

character, but practically the faith of the people runs down to sheer fetichism.

Degrading character of Australian beliefs.

In general the Australians divide the powers round about them into good and bad. The good spirits help the people, while the bad afflict them. The good must be sought with prayers and gifts, and the bad placated with sacrifices. This is the highest form of belief. For the rest, the faith of the people descends to the worst forms of superstition. One belief is shown in the usage already mentioned of scarring the breast and the back. Another mutilation is the pulling out of at least two of the upper teeth. This ceremony is performed on every youth when he reaches the manly age. The Australians agree with certain of the South Africans in the practice of circumcision.

No general theory of religion; belief in a chief god.

The religion of the race is not based on any general theology. It was thought for a long time that the people had no notion whatever of a god, and consequently no idea of responsibility to a superior power. Closer investigation has shown that there is a belief in the tribal mind in the existence of a god called Buddai. He is regarded as an old man of gigantic stature. He is believed to be lying asleep somewhere in the sands of the seashore. There he rests with his head on his arm; and it is of the greatest importance for mankind that he should continue to sleep, for when he wakes he will devour not only the whole human race, but the world itself!

Remarkable superstitions regarding death.

Another popular superstition has respect to the fact of death. When death comes, there is every evidence of trepidation among the savages who meet for the burial. It is believed that the dead should not for any motive be removed from the spot where life became extinct. There the dead body must be buried. As a matter of course death generally ensues under the rude shelters or in the lodges of the natives, but when that happens the hut may never again be inhabited; at least by any one belonging to the dead man's tribe. The place is abandoned by the family, the remaining members going to some other spot. The name of the dead carries with it henceforth a superstitious dread, and is never again pronounced by members of the tribe. Those having the same name as the dead person immediately change it for some other. As for the rest, it is believed that the souls of the dead go into other bodies and become White men! It would appear that this form of Australian superstition must be of comparatively late date; for the White race has not long been known to the aborigines.

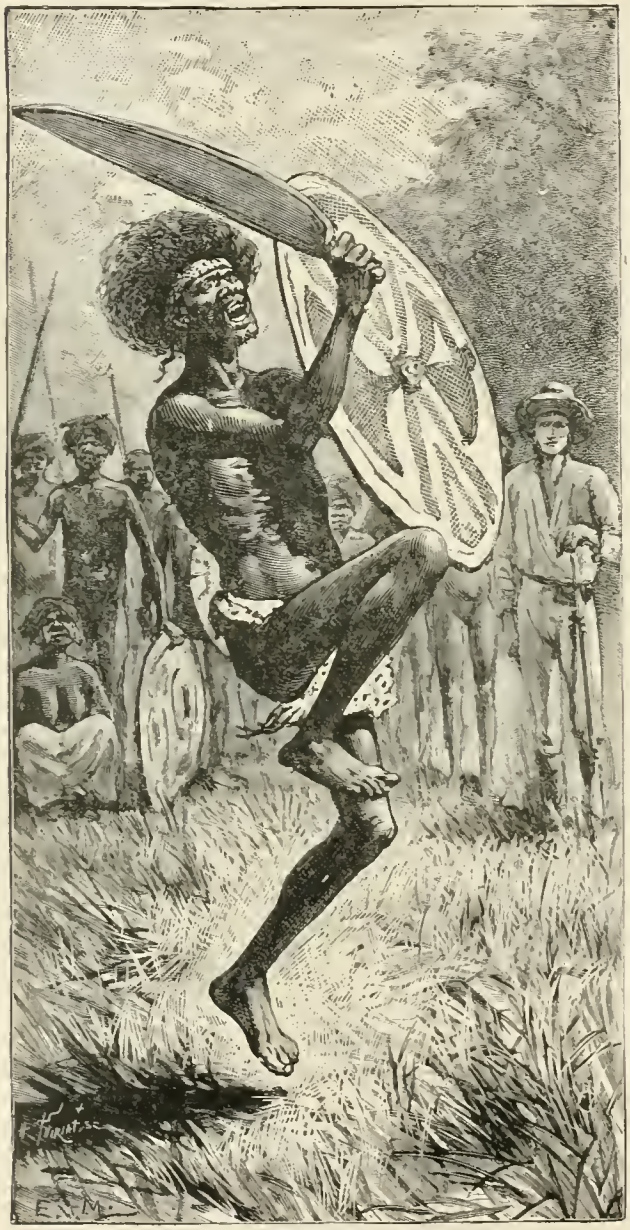
Courage limited by superstition; bodily form of Australians.

For the rest, Australian superstition extends to animals and birds and to inanimate objects. Though the people have a measure of courage, this does not reach into the realm of their superstitions. The tribes will go to war with each other, and have, in instances not a few, attacked the Whites, but they have no courage in contending with the shadows of their own imaginations. This leads to a kind of fetichism capable of producing gods as coarse and low as those of the South Africans.

The ethnic characteristics of the native Australians are strongly marked. The body is of such form and character as to excite the contempt, if it did not evoke the pity, of mankind. Perhaps the Australian form is the least symmetrical of any defined as human. The trunk is disproportionally small, and has little of

CANNIBALS IN BATTLE.—The Borbobi.—Drawn by Van Muyden, from a description.

that symmetry which distinguishes the form in the higher races. The Australians are habitually lank and cadaverous. Their ribs protrude. The abdominal parts project in an animal-like manner. The legs are slender, and are frequently skeleton-like in appearance.



A DEMONIAC DANCE.
Drawn by Van Muyden, from a description.

As to the face, that is sedate and savage. If the Australians laugh, the fact has been rarely noticed. The hair of the head is, as we have said, abundant and curly, though not woolly in character—at least, it is not African wool, but rather a specific variety of hair. The men can endure considerable fatigue if it result from mere action and not from laborious strain. For labor they have little capacity. On the whole, the bodily strength is greater than would be estimated from a glance at the unsymmetrical and unmuscular form.

Features and hair; capacity for physical exertion.

Indolence supplements the non-laboring disposition; nor can the hope of reward stimulate the people to an assiduous application of their powers. They are capable, however, of anger, and are much given to quarreling, and even fighting. Most of them, though they would be considered brave, have the animal characteristic of making a great *show* of fight when they do not intend it! When enraged they mutter and spit at each other, indulging in frantic abuse and struggling to get at the enemy, but generally desiring, after the manner of all bullies, both brute and human, to be held back by their friends.

Indolence a habit; factitious display of courage.

As to morality, or any other true ethics, we should not expect it in such a people. Of virtue, as that word is understood by the modern peoples, the Australians have no conception. There is hardly the premonition of modesty where the tribes are in their native state. It has been noted, however, that

No sense of virtue; estimate of numbers.

among the better classes of the barbarians the sexes approach each other with some delicacy; but as a rule, moral restraint is wholly absent from the life and practice of this people.

To the present day the aggregate strength of the aborigines of Australia is not known. Each of the civilized states of the country has a small percentage of the native races. These have been enumerated, but the wild tribes of the interior are of unknown numbers. It is probable that the race, as a whole, reaches about eighty thousand souls. Of these a very small part have been brought under distinct improvement by the hands of the superior peoples. A few of the natives have been attached to the estates of the Whites, and have been taught to work—to take care of flocks and herds, and, in some instances, to till the soil. It seems, however, that such a change is regarded by those subjected to it as a kind of slavery from which they generally desire to escape, preferring the hardships which are inseparable from their normal savagery.

This disposition, as it relates to their physical habits, the natives also show with respect to mental and moral dispositions. A good deal of effort has been put forth in special directions to civilize the Australians, but without great success. The case presents many features in common with that of the North American Indians in their relations with the Whites. Our Red men are, perhaps, four times as numerous as the Australian aborigines, but the per cent of barbarians to civilized on our continent is less, somewhat, than that of the Australians to the dominant race in their native country.

Efforts to civilize; comparison with Red Indians.

The Australians, however, are not by any means up to the level of our Indians, and while the endeavor to civilize them has been more persistent than that put forth on behalf of the North American aborigines, it has not been more successful. The Indians have shown the greater susceptibility to the influence of the White races. There is clearly in the case of the Australians a certain mental and moral fixedness out of which the people can be lifted only by the greatest exertion. Even when this is done the nature of the natives seems to be overstrained, and the new estate lacks permanence.

The disposition of the natives to remain in savagery is shown in the general matter of education, and particularly in the matter of religion. Missionaries have been zealous in converting the natives, but it may well be doubted whether the moral nature of their converts has been seriously affected. The people have keen perceptions in a few particulars, but the mental power to fix the attention upon such a problem as learning to read seems to be wanting. It is more conspicuously wanting in the power of that abstract and moral reflection upon which all the higher developments of mind depend, and most strikingly wanting in moral insight and conscience. Very few instances can be cited of the moral reclamation and effective conversion of natives, with the consequent change and preference for higher motives and truer methods of living. These circumstances have tended to discourage missionary effort, and to induce much sober reflection respecting the mental and moral prospects of the native tribes of Australia.

Futile zeal of missionaries among the Australians.

CHAPTER CXCIV.—ENVIRONMENT AND SOCIAL STATE OF THE PAPUANS.

IT now remains to follow to an easy conclusion the short remaining branch of the Black races. This seems to have diverged from the Australian stem about the island of Java. Somewhere in the Southern Malay archipelago there was clearly a divergence of those tribes that went further east through the Celebes, or Macassar, island from those that descended on the north coast of Australia. The eastern division continued its course to New Guinea, and thence by the way of the Solomon islands and the Santa Cruz group as far as Fiji. Through this region there arose a group of Black tribes to which we may give the name of Papuans.

Divergence of Papuan stem from the Black race.

The line of distribution runs almost parallel with that of the Brown Micronesians. The course in either instance is southeastward. The two races become confluent along the selvages; that is, so far as confluence was possible in such situation. The broad expanse of ocean, relieved only at intervals with small insular points, furnished only a small opportunity for race development, or for the intermingling of two races, at the edge of an ethnic distribution. But it is, nevertheless, in this quarter that the Browns and the Blacks overlap and commingle to a great degree.

Confluence of Blacks and Browns in New Guinea.

In the whole course which we have delineated the two races are present in varying proportions. In some of the islands it is difficult to determine whether the one or the other division is predominant. Through the Southern Celebes, in large parts of New Guinea, in the Solomon group, and in the Fijis, the presence of both races is manifest. In some places the admixture has produced a mongrel type which may well confuse the inquirer in his attempt at classification. It is only by taking a broad and general view of the movements and emplacements of the Black and Brown divisions of mankind that he is able to discern the true lay of the human landscape in these remote parts of the earth.

One general fact may be observed about the position of the Blacks and the Browns in these regions, and that is, that the normal emplacement of the two races seems to be inverted: the Blacks lie to the south, while the Browns tend to the equatorial belt. Judging by Africa, we should conclude that the normal place of the Black race is equatorial—that that race is only incidentally and with difficulty deflected into the temperate zone. When, however, we begin to follow the Dravidian line of dispersion eastward by way of Southern India and Ceylon, we find a tendency toward the more temperate parts of Polynesia. At the same time the Brown races flow into the equatorial regions. We thus find the peoples whom we call Papuan tending downwards toward the twentieth degree of south latitude, while in Tasmania the Blacks are found as far as the fortieth degree and even beyond.

Inversion of the normal position of the Black and Brown families.

We here revert to the position already

CHIEF OF FIJI—MIXED TYPE.—Drawn by Barbotin, from a photograph.

taken that the distribution of mankind into these remote insular parts was probably effected while the land area of Southern Asia reached continuously from India and the Malay peninsula to Australia and New Guinea. As far as the Brown Polynesians are concerned, their disposition to proceed by navigation from island group to island group is sufficiently well attested; but the inaptitude of the Blacks for such movements is equally conspicuous. In no other particular do the two races differ more strikingly than in their adventure by sea.

Dispersion of Blacks by continuous land area.

These facts would seem to indicate that while the Brown Polynesians may have distributed themselves islandwise through the vast domain of their present occupation, it is not likely that the Blacks have done so. It is more probable that the latter were occupants of the regions now held by them before the rise of the Pacific cut off land communication between Australia and Asia. Holding these regions, the Black aborigines would continue to occupy while their countries were becoming more and more insular. Finally, all communication would be cut off, and we should find the native inhabitants scattered along in isolated situations from Java and

Rise of the Pacific left the Eastern Blacks insular.

PAPUAN LANDSCAPE.—VILLAGE OF ANDAI.—Drawn by E. Mésplés, from a photograph.

the Celebes as far as the Fiji islands. Meanwhile the adventure of the Brown Polynesians might carry them in the same direction by sea; and thus may the present confluence of the two races be accounted for.

We may here take up and consider with some particularity the Papuan race.

Distribution of Papuans; nearness to Australians.

Centrally fixed in Papua, or New Guinea, the same race extends, with only slight modifications, backward toward the Macassar island and forward through the Solomons and Santa Cruz. New Guinea may almost be regarded as a northern peninsula of Australia. The strait of Torres, separating the two great islands, is but eighty miles in width, and the water is in no part more than a hundred and twenty feet in depth. Generally it is only forty or fifty feet deep, so that only a slight elevation of the land or depression of the sea would make New Guinea a continuation of the Australian continent.

The race inhabiting the northern island is more unlike the native Australians than the two countries are unlike. Papua and Australia have much in common. The general features of the landscape are similar. The geological formation of the two islands is for the most part common. The minerals, plants, and animals have many identical features. In the flora of New Guinea we note the same abundance and many of the same peculiarities which belong to the botany of Australia. We also observe the like paucity of animal life, especially of the higher mammalia. The kangaroo and other marsupials recur in the northern as in the southern island. The general conditions of life are similar, including variations of climate and all the elements of environment.

Likeness of countries and unlikeness of peoples.

On these physical conditions it is not necessary that we should here enlarge. It is with the Papuan race that we are concerned, and to that race we turn our attention. New Guinea when discovered by Europeans was found to be in possession of aboriginal tribes of savage habits and the lowest estate. They were distinguished by two leading ethnic features, namely, their black color and their remarkable frizzled hair. We may say, once for all, that the latter feature has given the name to the race. The Malays designate the aborigines as *papúa*, or frizzled, referring to the bushy character of the hair.[1]

Aborigines of New Guinea; meaning of papúa.

The race in question was found to occupy the whole of New Guinea with the exception of a district in the eastern part of the island, which was occupied by Brown Polynesians. The Black tribes were broken up and segregated, little disposed to intercourse, and unable, as a rule, to communicate with each other by language. Further observation showed that the Brown Polynesians, that is, the Melanesian division of that race, were here, as we have indicated above, confluent with the native Blacks, to whom the earlier ethnographers were wont to give such titles as Oriental or Pelagian Negroes. It was not long until it became clear that the race in question was associated, at least in ultimate derivation, with the Nigritians of Africa, and the belief in such affinity was strengthened by some strong characteristics had in common by the Papuans and the Negroes of East Africa.

Mixture of Brown Polynesians with Sea Negroes.

The social estate of the Papuans is as low as that of almost any other race on

[1] So extraordinary is the appearance of the Papuan crown of hair that Dampier called the people the "*mop-headed* Papuas."

the earth. Marriage is either the miscellaneous union of the sexes or polygamy. The latter is practiced according to the opportunity and ability of the man to have more wives than one. It does not appear that there is a system of caste or rule of marriage so elaborate as that prevailing among the Australians.

Social estate of the Papuans; hostility to foreigners.

There is rank, but this is tribal and hereditary rather than domestic.

The Papuans are greatly divided into tribes, but the chiefs, or headmen, have little authority. It is the custom of the barbarians to gather as many as possible of the tribe and to determine in a half-democratic way what shall be done in matters of war and peace. The natives are rather haughty and seclusive, as well as suspicious, in matters affecting their social usages. They resent any attempt of foreigners to change the habits of their race. The opposition to alien influences extends to marriage customs, to social usages, and to religion; and it has been found difficult by teachers and missionaries to gain any ascendency over the native mind.

Though the term Papuan was given on account of the appearance of the head, that term has been accepted to designate the languages of New Guinea. These are greatly divided into classes and dialects. Thus far the character of the native tongues has not been well determined. The strong divergence of Papuan, however, from the typical languages of the Brown Polynesians has been dwelt upon as sufficient to mark the origin of the Papuan race as separate from the other.

Papuan languages show affinity with African tongues.

PAPUAN TYPES.—Drawn by E. Mésplés, from a photograph.

Europeans have thus far confined their observations mostly to the coast tribes. It has been found that the dialects of these differ much from the language of the Malays on the north, and that the affinity is with the African tongues. Enough has been ascertained to show that the natives have the beginnings of grammar and of rude literary forms. The verb has three tenses, and the noun and pronoun three numbers. There is a system of vocalic prefixes and affixes by which the force of the leading vowels in the words is changed in pronunciation and a new sense developed. The vocabulary is sufficiently abundant so far as individual objects and objects of the senses are concerned, but for the rest the language is wanting in the power of abstraction and generalization. Generic terms are unknown.

Building skill of the Papuans; the tunnel houses.

The rude arts of this people are, on the whole, superior to those of the Australians and the Hottentots. As builders the Papuans have made more progress than the peoples just referred to. Papuan houses are small and insignificant, but they show a measure of barbarian skill. The builders proceed by setting piles in the earth, and on these they lay a platform. A rude lodge is built on the foundation thus constructed, and for roof a thatch of palm leaves.

INTERIOR OF TUNNEL HOUSE AND FAMILY—TYPES.—Drawn by E. Mésplés, from a photograph.

The peculiar feature of such structures is that they are carried along to a con-

siderable distance. That which among other savages would be a village, or kraal, is here a single house. The piles and platform are extended for thirty or forty rods, and the house is built continuous, without division. It thus has the form within of a *tunnel*, in which the families have each a certain amount of space. It is probable that the house so constructed has a relation to the tribal organization. It is virtually a tribe house. In many instances the situation is on the coast or river bank. The piles lift the structure in such cases above the water, and the house becomes a lake dwelling.

PAPUAN HOUSE.—Drawn by E. Mésplés, from a photograph.

The tunnel houses of the Papuans frequently extend *across* rivers of con-

CANNIBALS WITH NATIVE WEAPONS.—Drawn by E. Mésplés, from a photograph.

siderable size, thus serving the purpose of bridges as well as dwelling places.

Separation of women: the outdoor table.

As a rule, the Papuans desire to separate their women from the men. In the separate lodges the women go by themselves, and the rule is that they shall eat alone. In the interior parts of New Guinea the houses of the natives are built of bamboo and palm, in the Malay fashion. In all cases the house is as much as practicable reserved for residence only. Tables and rude hammocks and the like are spread or swung outside, showing a disposition of the people favorable to the outdoor life.

Malay influence in building; weapons first in savage art.

It would appear that in the eastern parts of Papua the influence of the Brown Polynesians has led the natives to still better forms of building. In this section of the island houses are found two stories in height. The furniture and utensils in like manner approximate the Malay forms, and the mergement of the habits of the two peoples is apparent in every particular of their arts and industries.

It may be said that among savage peoples weaponry and the manufacture of weapons compete with building for the first place in the industrial life. As a given race becomes more civilized, structure gains in importance, and weaponry becomes of less moment. Doubtless the final civilization will eliminate weapons altogether; but at the lower extreme of human existence the weapon is of first, instead of last, importance.

Papuans superior in making weapons, the bamboo knife.

The Papuans surpass the Australians in the manufacture of the apparatus of attack and defense. The former people make bows and arrows of a superior quality; also javelins, spears, axes, stone clubs, and, for defense, shields. The weapons of attack are pointed with stone or bone. These materials, particularly the latter, are used for chisels and for manufacturing tools. Of these the Papuans have a fair supply. They cut down trees, dig out canoes from trunks, or fashion the logs for houses with comparative ease. In some particulars their methods suggest Malay manufacture. Thus they make knives by hardening slips of bamboo in the fire and sharpening the edges. Many other implements, such as spades and shovels, are made of wood.

Correlations of mental and physical progress.

Strange it is how the various elements of mental and physical progress keep pace with each other in the development of a given race. We have here noted several points in which the Papuans surpass the Australians and the Nigritians in general in the matter of material industries. A corresponding development of the mental faculties, very low indeed, but still preceptible, may be noted. Just as the Papuan house and weaponry have improved a little, so also has the Papuan mind gained in abstract and difficult things. Thus, for example, the tribes in different parts of the island, according to their progress, are able to count to a higher or lower limit. The most advanced can count to six, while the lower tribes know only the first, or possibly the second, numeral! In no part of the island have the natives reached as far in their counting as ten. Counting *beyond* ten may be said to mark the second stage in the evolution of the civilized life.

Continuing our notes of arts and industries, we may next refer to clothing and its manufacture. The Papuans rely almost exclusively on native barks and leaves for the materials of their rude

apparel. Cotton is not unknown in the island, and some of the more advanced tribes manufacture rude cloth therefrom.

Fabrics of the Papuans; manner of clothing.

Not much clothing is worn. The body is freely exposed by both men and women. The usual custom is a belt, with a dependent garment, and a rude cloak of animal skin around the shoulders. To this must be added what may be regarded as a peculiar part of the tribal habit: that is, a rain mat. There appears to be a repugnance on the part of these natives to rain, and they try to protect themselves against it by the use of a mat which subserves the purpose of an umbrella.

Though the clothing of the Papuans is scant, they are fond of bodily ornaments. They have necklaces, armlets,

Bodily ornaments and tattooing; European patterns.

anklets, and the like, as well as earrings. Such articles are made from shells, bones, teeth, feathers, etc., which the natives are fond of collecting and working into the desired forms. The national fashion requires that the heavy head of frizzed hair be ornamented as much as possible with feathers, leaves, and flowers. These are held in place with bamboo combs. It is also the custom to use tattoo as a means of bodily decoration. The breast and the back are scarified in such way as to raise cicatrices in regular patterns, and it has been noticed that the barbarians, since the introduction of European figured goods, are willing to imitate the patterns of the same in tattooing their bodies!

The industries and arts of the Papuans extend to agricultural pursuits. On this

Malay influence in agriculture; boats and boating.

side of their life they also suggest the Malays. It is believed by those who have investigated the subject that the rude agriculture of native New Guinea has been derived from Asiatic sources. This belief is strengthened by the fact that the Papuans, savage as they are, divide their lands, and hold them in the manner of personal property. Some of

NATIVE OF MAFOR ISLAND—TYPE.
Drawn by E. Mésplès, from a photograph.

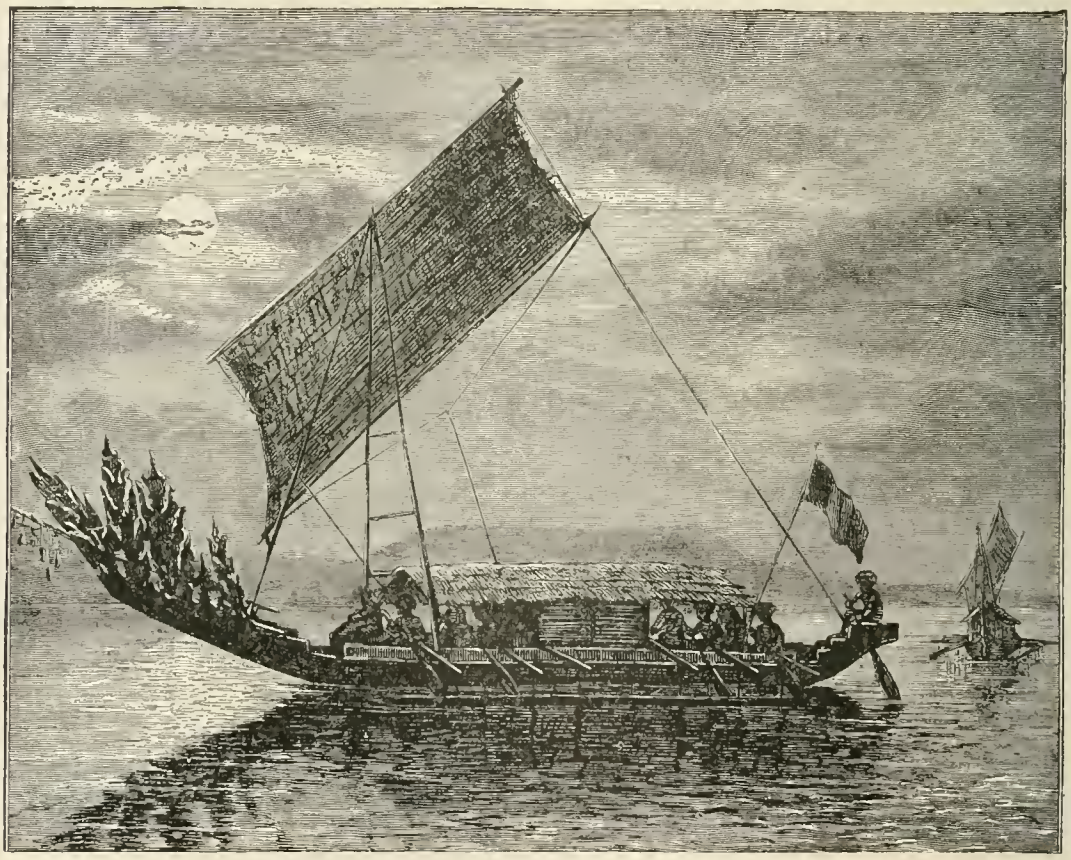
these are cultivated with more care than we should expect at the hands of such a people in such a country. The traveler on the north coast of New Guinea finds here and there a plantation with inclosures, and even terraces, that might well

remind him of primitive Central America. Into such places, however, savage superstition still enters, and the Papuan household, in case of the death of some of its members, is apt to abandon the place, and to settle at a distance in the forest where no death has been.

Another item of the industrial life relates to boats and boating. With respect to this the Papuans are again in advance of the Australians and Nigritians. It is the superiority of this eastern division of the Black race that has given them the name of Pelagian, or Sea Negroes; for they freely take to the water, and have boats of considerable capacity. This type of life belongs to the coast and the outlying smaller islands. In such regions the influence of the Brown Polynesians is seen in the improved navigation and the disposition to trade.

Piratical habits of the Papuans.

It may be conceded that piracy is one stage in the civilized life, or in the development of the civilized life, of the ocean peoples. Certainly the craft and the courage requisite for such business mark a degree in the human evolution greatly above that of those Blacks and other savages who fear the sea and know nothing of attack and capture. The Papuans are not incapable of piratical habits. They traverse the coast and the adjacent islands, going from place to place in trading boats, and procuring in many cases such things as they desire by capture from the enemy.



PAPUAN BOATS.—Drawn by E. Mésplés, from a photograph.

CHAPTER CXCV.—GOVERNMENT AND RELIGION—THE TASMANIANS.

THE government of the natives is tribal. The headmen, or chiefs, have authority, but they are wont to rely upon à council for their decisions. Such meetings are not unlike the pow-wows of our American aborigines. The Papuans have no general confederacy, each tribe retaining its local independence and following its own policy.

Method of Papuan government determined by environment.

One or two results of this method of life, determined as it is by the environment, may be noted. One of these is that the native barbarians are less nomadic, less shifting in place and habit, than are the primitive inhabitants of continental areas. The latter have freedom. In such a country as New Guinea there will be freedom of removal, but it is freedom with limitations. On the other hand, the situation is not so favorable to race development as is that in the separated islands of Polynesia. We have seen how, in the latter, a single tribe gains possession and develops under its own laws of differentiation and growth. The sea forms a barrier round about, and the human plant becomes what it will under the law of nature.

Checks to tribal development; variations in ethnic power.

In so large a country as Papua, there are, on the other hand, many checks and countercheks to tribal development. The influence of many currents of life is felt, and, on the whole, the evolution of the civilized estate is retarded. These problems, however, are very profound, nor is it certain that any calculus can be invented by which the probable results of human development in any given locality can be determined with precision before the fact.

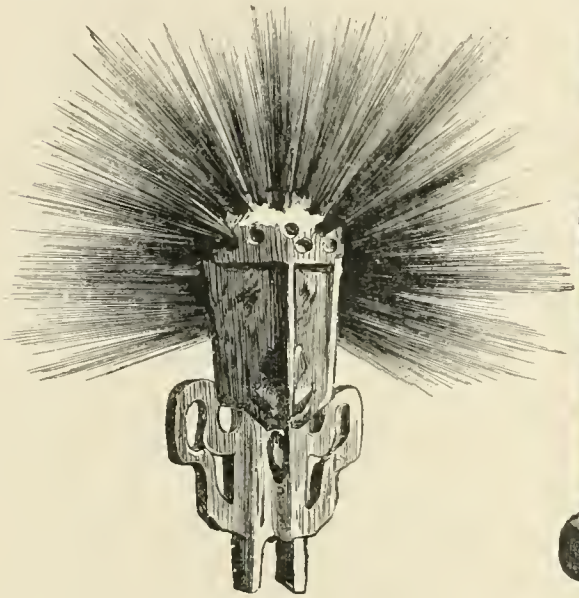
The difficulty in all such inquiries is that large allowance must be made for those inherent ethnic differences which are deep planted in every race and every division of every race of the human family. It is in this respect precisely as in the case of the offspring of a single household. The children of one father and one mother display from the first, in virtue of the forces impressed upon them, a vast variety of powers and capacities. One may be a genius, and another a dolt; one may be the meteoric, cloud-compelling Napoleon, and the other the stolid and inert Louis, raised with difficulty to eminence by the sheer stress of human forces in his own brother! So also is it in the case of families; in the larger sense, of communities and of races. They have their native and unalterable measure of power, and this circumstance cannot be determined in advance, but must be known only by observing the facts.

Papuan superstitions; contrarious reports of travelers.

Coming to the religion of the Papuans, we find the same grade of ideas which have haunted and followed us from the beginning of our excursion with the Black races. It has been difficult to obtain correct information respecting the opinions and beliefs of the barbarous peoples. Those who have gone among them have generally done so with preconceptions, and have transferred their own religious notions to the savage races, trying to find out to what extent the

opinions and theories of the civilized peoples are reflected in the gloomy and idolatrous notions of the savages.

It is needless to emphasize the mistakes and errors which would arise from such a method of investigation. We have had time and again different reports, the one contradicting the other, transmitted by apparently competent observers respecting the beliefs and, in particular, with respect to the religious opinions of the half-civilized or wholly barbarous peoples. In general, the testimony of travelers may be accepted as the best of all information regarding the visible manners and customs of savage tribes; but such testimony must be regarded with distrust when it comes to religious beliefs and notions. Here the observer begins to transfer his own concepts to those whose religion he would investigate.



PAPUAN IDOLS.

It is doubtful whether the Papuans believe in any universal great spirit. Their notions of man and nature are not sufficiently high to admit the notion of the spiritual unity of all. The people, however, do believe in spirits. They divide, as do all Shamanists, the powers above into good and bad, and worship both. They make images of their deities, or, more properly, images in which the spirits are supposed to reside. These include effigies of ancestors and common fetiches such as we have seen in South Africa and among the Indian races.

Shamanic features of Papuan religion; idols.

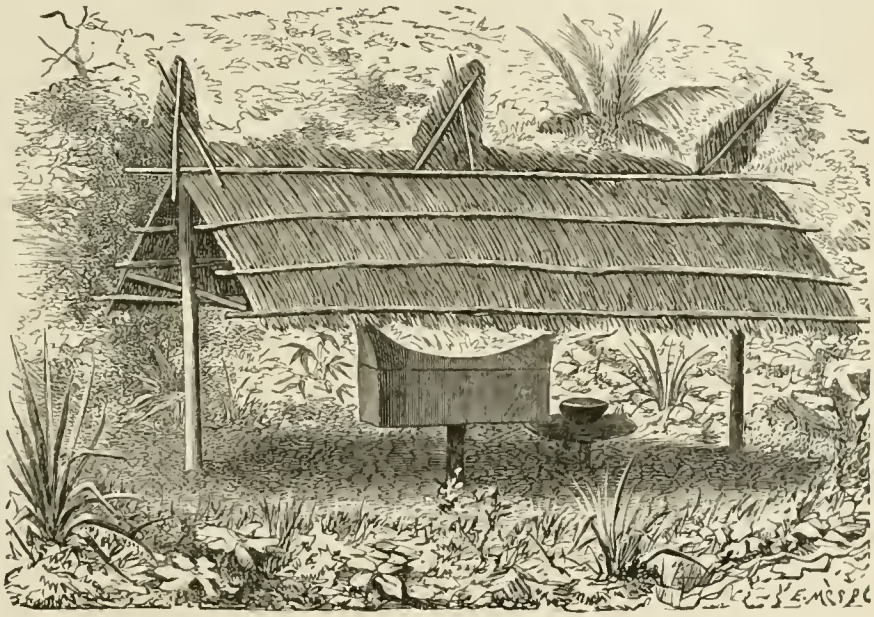
The Papuans give the name of karwar to their idols, and these are larger or smaller, male or female, bird or beast or reptile, as the case may be. The belief in charms, amulets, incantations, rain-making, and exorcism of bad spirits is universal. All parts of the native life are touched with these gross superstitions. As a rule, the native tribes have not advanced as far as temple-building. They, therefore, have no *great* spirits presiding over the rest.

Much of the superstition of this race relates to the fact of death. Like the Australians, the Papuans greatly dread the coming of death, regarding it with superstitious horror. Generally the home will be abandoned when a death occurs, or at most two deaths, in the household. Several different usages prevail with respect to the disposal of dead bodies. Sometimes the corpse is buried. In other cases it is reduced to a mummy by smoking and drying it over a fire. The notion prevails that the

Papuan superstitions and customs regarding death.

spirit of the dead does not go away for some time, and for this reason bodies that have been buried are frequently exhumed, until finally the time arrives when the bones are cleaned and preserved.

Like the North American Indians, the Papuans believe that the dead on going forth should be provided with food and accouterments. Articles of both kinds are deposited with the dead body, and the spirit is supposed to be pleased and satisfied with the gifts prepared for its going forth. Spirits are supposed to pervade nature round about. They are in the air. They inhabit the forest, and dwell even in the waters. The presence of such aggravates the prevailing superstition, and the natives live in dread of the powers that hover about them.



PAPUAN BURIAL PLACE (ISLE OF MAFOR).
Drawn by E. Mésplés, from a photograph.

It is not needed, however, that we should dwell further upon the manners and beliefs of this remote, dark-visaged race of men.

Limits of the Papuan streams of distribution.

As we have said, the Papuans are distributed in a stream which seems to have flowed out, islandwise, through the Solomon group and the Santa Cruz as far as the Fijis, and, possibly, to New Caledonia. With this progress the race becomes mingled more and more with the Brown Polynesians. The ethnic conditions present in this region are not dissimilar to those in the Philippine islands, where the Black Negritos are mingled with the Brown natives of the same group. In the country now under review we find already in the eastern part of the islands the predominance of the Brown race. The Blacks, however, are present in East Papua, as they are in the Solomon islands and as far as the Fijis. With that point the distribution appears to cease, and here, also, our excursion along the lines of the eastern division of mankind ceases. It only remains to speak briefly of the Tasmanians in order to complete the discussion of this division of the human family.

Character and aborigines of Van Dieman's Land.

The island of Tasmania, formerly known as Van Dieman's Land, lies off the southern coast of Australia in much the same manner as New Guinea skirts the northern coast. The channel of Bass strait is neither wide nor deep. King island on the one side and Flinders islands on the other constitute stepping stones between Victoria and Tasmania. It

would appear natural and easy for the native races of Australia to descend in this wise to the southern island and there to establish themselves. Possibly the tribes which were found here when Van Dieman's Land was discovered came down out of the larger island in the way indicated, and were an offshoot of the Australian aboriginal stock. From what we know of the Tasmanians, however (for they have now disappeared from the island under pressure of the Whites), it would seem that they were in affinity rather with the Papuans than with the natives of the island-continent.

Affinities of the Tasmanians and the Papuans.

The fact that such affinity exists offers a problem in the ethnography of this region. The Papuan dispersion was, as we have seen, more than twenty degrees away to the north. How then should a branch of the race reach so remote a locality as Tasmania? It has been conjectured in answer that the Papuans were older in this part of the world than the Australians; that the former occupied the eastern parts of Australia before the present aborigines of that country reached its northwestern shores. The Papuan stock might thus extend southward, and still further southward, until Tasmania should be reached. Subsequently, with the incoming of the present Australian aborigines, the Papuan race might disappear from the island-continent, leaving only the Tasmanians in their protected situation in the far south.

LAST OF THE TASMANIANS—TYPE AND WEAPONS.

At any rate the fact remains, much dwelt upon by ethnographers, that the Tasmanians are essentially Papuan in their characteristics. Many of their ethnic traits the two races have in common. It has been noted with astonish-

ment that the primitive industrial arts of Papuans and Tasmanians are, or were, nearly identical, while a great divergence has been noticed between the barbarian workmanship of the Tasmanians and that of the neighboring Australians.

We are greatly indebted to Captain Erskine, of the Royal Navy, for some careful observations made among the aborigines of Tasmania in the latter part of the fifth decade of our century. At that time there were still in the island a few fragments of tribes, amounting in all to no more than thirty or forty persons. These were, nevertheless, sufficient to furnish a basis for a knowledge of that population which had possessed the whole country.

Erskine's investigation of the Tasmanians and their arts.

It was the opinion of Erskine that the Tasmanians were distinctly like the Papuans of New Guinea. The character of the skull, the complexion, the person in general, the woolly hair, and many other ethnic marks seemed to identify the few remaining natives with the race of New Guinea, and to discriminate it from that of New Holland. Some of the baskets produced by the aborigines of Tasmania were secured and brought by Captain Erskine into England. These have been scientifically examined and compared with those collected from the Papuans, and the two products have been found to be more

YOUNG NEW CALEDONIANS—TYPES.

nearly identical than could be accounted for on the ground of accidental similarity in savage workmanship.

Erskine was surprised to find the natives of Tasmania, as well as those of New Caledonia, to be more intelligent than the other Blacks with whom he was acquainted. He recognized the identity of both the Tasmanians and the New Caledonians with the black and woolly-haired portion of the Fijians.

It is thus clear that the Black race in some manner and, as we think, by means of continuous continental domain, made its way into all these countries as far as the island under consideration, and eastward to New Caledonia. The latter island may be said to mark in this direction the extreme of Melanesia. The population of New Britain presents strong Papuan characteristics, and as far off to the northeast as the Philippine islands we have already seen the traces of a Pelagian Negrito race. Aye, further than this, we have seen in the Ainos, or aborigines of Japan, a still more remote sprinkling of what may have been the primitive population of a large part of Oceanica, south, east, and north, almost to the limits of the world.

Remote dispersion of the Pelagian Blacks.

Beyond the manifest fact of this widespread distribution of the Pelagian Blacks through the vast area of oceanic countries, beyond the clear division of the race into the two branches of Australian and Papuan, and beyond the tolerably distinct race-demarkation which may be drawn oceanwise from Japan, including the Philippines, thence extending through the present Malaysia, and circling around Melanesia, Australia, and Tasmania, we have little accurate or interesting knowledge respecting the ultimate peoples that sprang from the old Dravidian stock of mankind.

This stock we have now followed along its known and discoverable ramifications to its final distribution in the sea lands of Melanesia. We have made upon the peoples representing it such brief comments as the subject seems to warrant, and with this discussion, as we have already intimated, our long extended study of the different divisions of the human family must terminate.

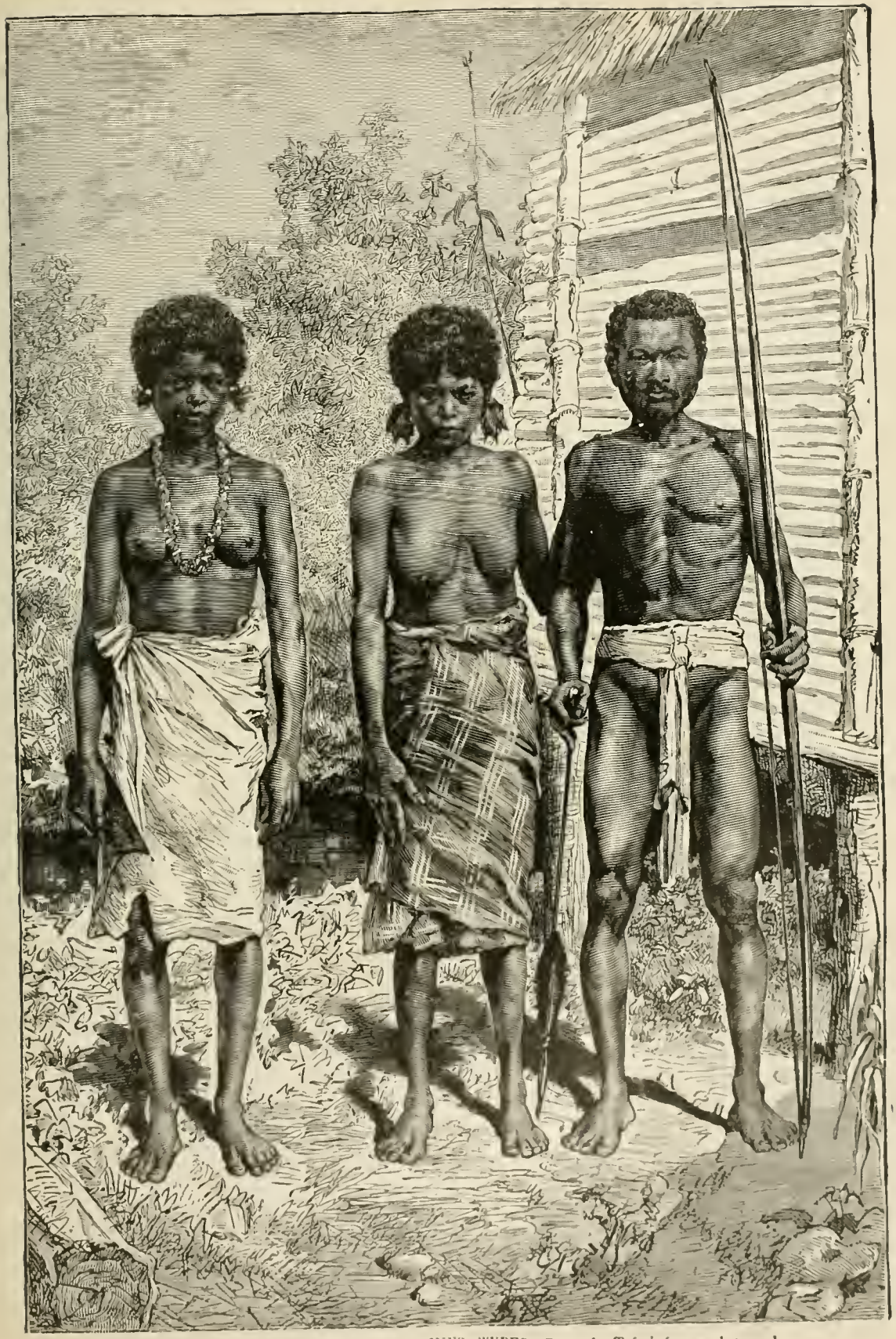
Outposts of the sea Negroes mark the bounds of our inquiry.

With the coming of the end—with this final anchorage on the borders of Papua, New Caledonia, and Tasmania—reflections many and of a character in their interest and extent to fill a volume rise flittingly on the imagination and memory of the inquirer. They roll in vast volumes, like mists and exhalations, along a horizon wide as the world and the seas.

The subject which has been considered in the foregoing pages is, perhaps, the vastest, as it should be the most interesting, which may well engage the attention of man; the subject is himself. It is his origin, his primitive estate, his dispersion over the earth, his issuance out of primeval barbarism, his development into tribes, peoples, and nations, the evolution of arts, the creation of institutions, the discovery of the principles and laws of the civilized life, and the final building up of that immense and splendid structure known as human history.

Vastness of the subject; this treatise but an outline.

All this is here presented in its rudiments. This illimitable field we have attempted to sketch with such poor power of observation and coloring as the native gift and vision and acquired information of the writer have enabled him to see and reproduce. Now at the close, the landscape rises again in rapid transformation and retrospect upon the



PELAGIAN NEGROES OF THE PHILIPPINES—TYPES.—Drawn by Tofani, from a photograph.

mind as we contemplate, with backward look, the evolution and vicissitudes of the Races of Mankind, the astonishing phenomena which have attended their history and development, and their prospects and promise.

Here, then, at last, in the far ocean-world, marking the limit of our going forth, we pause and give over the task, ever incomplete, to the hands of others. In doing so, we shall not attempt any elaborate or rhetorical summary of the topics and principles of that human evolution which in the foregoing pages we have essayed to delineate in sequence and relation. The story, if such it may be called, of mankind is here completed—according to the limitations of the author's knowledge and the resources at his command.

Concluding reflections suggested by the work.

The work, such as it is, is delivered, not without a sense of satisfaction, to the intelligent among our countrymen, for whose interest and profit the writer has endeavored to contribute something not unworthy of his age and country. For the rest, all formal and ornate conclusion may be omitted. The imagery wherewith some fitting, final paragraphs might be builded into form passes but indistinctly before the thought; and the Story of Humanity, like the epic of the Greeks, does not conclude, but ceases.

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